Edward A. Lawrence

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1889

THE

FIFTY-FIFTH

ANNUAL REPORT

OF THE

A.B.C.F.M.

AMERICAN MADURA MISSION,

SOUTH INDIA.

1889.

Madura:
PRINTED AT THE LENOX PRESS, PASUMALEI.
1890.

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Missions of the A. B. C. F. M.

	Communicants.	Adherents.	Pupils.
Japan North Japan	7,871	28,000	2,663
Micronesia	4,509	10,000	2,615
Central Turkey	4,188	16,425	6,790
Madura	3,562	12,875	5,410
Western Turkey	2,967	11,569	6,282
Eastern Turkey	2,686	16,018	6,733
Marathi	1,988	6,221	3,078
Ceylon	1,442	3,116	8,358
Zulu	1,097	5,520	1,494
North China	987	2,210	307
European Turkey	682	1,877	573
Foochow	402	703	394
Spain	329	1,411	767
Austria	296	1,101	108
Northern Mexico	190	505	147
Western Mexico	97	288	66
Hong Kong	28	400	353
West Central Africa	17	90	40
Shansi	5	25	15
East Central Africa	...	250	204
Hawaiian Islands	...	...	14

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The Year 1889.

New Year's Day.

New Year's is always a day of festivity and joy among our native Christians and is very generally celebrated.

In Madura a general thanksgiving and thank-offering service is held at 10.30 A.M. The East Church is beautifully decorated and crowded with the town and village Christians. Every one is expected to bring some New Year's offering with him. These are collected and all that are marketable are sold by auction at the close of the meeting as an offering to the mission. Suitable addresses are made, songs sung, and prayers offered on the occasion. At 2 P.M. a feast is provided for the poor Christians and many of them enjoy it as the best meal of the year. At 4 P.M. there are games of sorts, for which prizes are given and, in which much animation is shown and enjoyment found. At 7 P.M. a concert is held in the church and at 8.30 the day is closed with fire-works, which to the village Christians are in attractiveness second only to the meal. During all the intervals between the meetings of the day from daybreak to sunset all the Christians of the station in families and in congregations with limes and smiles and song make their New Year's call upon their missionaries to receive the blessing of the day.

Other stations have similar celebrations, and, as Mr. Jones says, "it is a day of much pleasure and instruction, of happy greetings and good resolves, and the Christian life of the people during the year is better because of its doings."

The Week of Prayer.

Following New Year's Day comes the week of prayer, which is very generally observed among us. In one of our centers the daily meetings were held in turn in the school room of

the boys' boarding school, the church in the Christian quarter of the town, and the little school house in the midst of the Hindu population.

Mission Meeting.

But we hardly feel that the year has begun until the January meeting of all the missionaries; when the accounts of the previous year are presented and audited, the appropriations received from Boston considered and adjusted, and necessary arrangements made for the work of the coming year.

We found this year that while our ordinary appropriations had been granted nearly every special request had been denied for want of funds at home. The denial was not direct, but came in the form of a promise contingent upon an increase of income to the Board, a contingency that seems not to have arisen for we have waited from month to month in vain.

Mr. Perkins represents many of us when he says of his own station:—"The station is crippled by the insufficiency of funds to keep up with the advance of the work. It is impossible to provide the congregations with catechists, impossible to build houses of worship for all the new comers. Villages have been grouped with a view to the most economic arrangement of catechists, and still there are villages with no helpers. What to do is still an unsolved problem that continually perplexes the missionary and pastors of the station."

But a still more difficult problem confronted us at the January meetings. One of our brethren had just started for the United States, and two more were about to follow. These three left five stations vacant and, without a single new man to take one of them, the only problem was how they could be worked by the overburdened force already on the ground. They were apportioned to four of the brethren to oversee from their own centers as best they could.

But this emergency brought out plans that had already been working in our minds as to securing better supervision from our native brethren by placing upon them greater responsibilities in that direction. A plan was presented

by a committee, who had for some months previous been considering the question, for appointing superintending catechists and district pastors, and this plan was adopted and a request sent home for the means necessary to carry it out.

Having thus arranged for the work of the year to the best of our ability we returned to our several stations to use all the means and agencies at our disposal for the extension of Christ's kingdom.

SPECIAL EFFORTS. During the year 1888 in a certain portion of the Mandapasalei Station a marked susceptibility was observed to the preaching of the truth, so a pastor was transferred there and given charge, other helpers were added, and it was made an objective point of attack. Mr. Perkins says, "Our hopes for this part of the field were more than realized. By the end of the first quarter we had more than 120 added to our number, and the end of the year found over two hundred as the total additions in that part of the station.

In the Madura High School insurrection and defection the previous year had resulted in the opening of an opposition high school which took away most of the old boys of the upper classes. No efforts were spared by the new school to draw all the boys possible from the institution. Religious prejudices were aroused and many-tongued falsehood was busy to calumniate the mission workers. The consequence was that the year opened with a very few students. Gradually, however, these difficulties were overcome and the school grew to almost its former proportions, indeed the lower departments were larger than ever. But the finances of the school suffered seriously and caused not a little embarrassment.

In the western portion of the field the pastors and catechists all united in a visitation itineracy, visiting every Christian congregation to stir the people up to greater benevolence, more independence in all spiritual work, and better observance of the Sabbath and Christian ordinances.

This was productive of much good as far as it extended. But the itineracy had to be shortened on account of the prevalence of cholera in one section.

Another form of special effort with which we commenced the year was the enlargement of old churches, the completion of unfinished ones, and the erection of new ones.

The people of the Kotteimedu Church under pastor Williams had long been raising funds for enlarging their building, and three hundred rupees had been granted by the Board on condition that they raise an equal amount. By special efforts this was done and the pastor devoted himself to this work until it was satisfactorily finished and the church re-dedicated in October.

For a long time the walls for a large church in Bodinayakanur had been standing unfinished, and the task of completing that church was undertaken and so far completed as to make it suitable for occupation. It was dedicated in November.

In Dindigul Station the completion of an unfinished church and erection of a pastor's house were necessary for the location of a new pastor in the western portion of the station. This remained unaccomplished for want of funds.

On the Travancore mountains among the tea and cinchona estates of Tevikulam there are a large number of Christians at work, and in March the first church ever erected in that region was finished and joyously dedicated, the whole expense having been borne by the people. The gentleman in charge of the estate himself provided glass windows and the necessary table and chairs. This example stimulated the laborers on neighboring estates so that in November another thatch roofed church, built entirely by the people themselves, was dedicated in the midst of a tea garden.

With these special efforts all the usual forms of mission work were in active operation. But the direct labors of the missionaries on the plains are suspended when the intense heat of March and April drives us to the mountains.

THE MADURA FESTIVAL.

The labor of this first period of the year ended by the special street preaching in the great annual festival which is always held in Madura in April.

Mr. Jones thus describes it:—"On this occasion some 150,000 people came into the city impelled by a variety of motives, the greatest of which was pleasure. With a view to reaching as many of these as possible with the Gospel message we planned a vigorous campaign during the eight days of their stay in the city. Several mission agents from various parts of the mission, many of them eloquent preachers, enforced by a number of students from Pasumalei and lay Christians from Madura engaged heartily in the work. The Christian women met daily for united prayer in behalf of the work, and the children by selling books and in many other ways rendered efficient aid. The preachers were divided into ten parties. Four of these parties were stationed at tents pitched at suitable places in the thoroughfares that lead into the city. The other parties were on mission property in the town. Work began at 7 A.M. and continued up to ten o'clock. At two P.M. all met with the missionary for reports, prayer, and discussion of the subject for the next day. At the close of this meeting all returned to their preaching posts for another season of work. In the evening at 7.30 all concentrated their efforts on four services one of which had the aid of a magic lantern.

"Though a small coterie of Hindu youths, inspired by a few agents of the Madras Hindu Tract Society, tried to interfere in a couple of cases they were quickly dealt with by the police. Some initial difficulty with the civil authorities, which felt inclined to prohibit the preaching of all parties, was overcome and converted into a blessing inasmuch as it led the police to protect us in the places which we had chosen, and prevented the Hindu preachers from having the same places assigned them, thus interfering with us. But the police had a minimum of work to do in protecting us as the people were never more attentive and appreciative

than on these occasions, and never interrupted us less by vain questions. Some 37,000 people heard the Gospel during that week, many of them from the remotest parts of this district, and some undoubtedly upon whose ears the glad news of salvation fell for the first time. The Lord of the harvest only knows the multitude of thoughts and meditations and regrets and resolves that were created by these meetings; and He only can cause these to issue in the salvation of many souls.

SECOND PERIOD. The second period of work extends from the first of June, when the missionaries are all back again at their stations, to the large annual gathering in September. This is often the time of most active effort. The steady winds of the southwest monsoon make the heat bearable, and strength gained upon the mountains fits us for hard work. Our preparation is by no means confined to physical recuperation. The opportunities on the mountains for daily association with one another in social and religious gatherings and the important business meeting held in May combine to give us a new impetus in our several spheres of labor.

The schools are all filled again after vacation and we do what we can to push forward the work.

OBSTACLES. The usual obstacles have been met. Caste prejudices, ignorance, disinclination to change old customs, corruption, riches, religious hatred, all oppose Christianity. As one man said to our catechists, "Christianity is a hindrance to our worldly life but is adapted to that of the future."

A Christian teacher was prevented at the beginning of the year from wearing any jacket in his school because the pupils were all of good caste. One Sunday when a catechist with a jacket on came to help him in the Sunday school his jacket touched one of the boys, and a woman bade the boy go and bathe his head because that catechist had come from the mission bungalow. It took some months to overcome the disinclination of the people to see a Christian with a jacket on.

When a poor heathen woman said to a missionary, "What is the use of talking to us, we do not know how to do anything but eat," she represented the feeling not only of many women, but of just as many men.

A woman in Madura concluded she did not wish to learn any more and tore up and burnt her Bible; whereupon a man of her own people reproved her for it, and, asking the Bible woman for her copy, said, "This is the truth, if you obey this you will be all right, for it says, 'Forsake the evil and follow after the good.'" This induced the woman to return to her studies.

In a village twelve miles from Manamadura the headman of the village was not on friendly terms with our catechist, and when the latter committed some indiscretion he so aroused the Hindus that they came in a body, tore down the mission house, carried off what property they wanted, and burned up the remainder. The catechist fled for his life, while his wife was taken and cruelly treated.

In another part of the district the first family, consisting of a brother and sister and aged mother, to join us in a certain village came during this year from the out-castes. This incensed the heathen relatives of the converts so that they stole their brass vessels, and one night, when the brother and sister were absent, dug up from the floor of their little hut a considerable sum of money which had been most carefully earned and saved for the brother's wedding. Just then the cattle plague was destroying many animals on which these degraded people feasted. At the same time cholera prevailed and the mission teacher represented to the magistrate the evil of having the plague-stricken corpses of the cattle exposed and cut up in the village. The magistrate ordered all such bodies to be buried, whereupon the leaders of the out-caste people seized and pounded the teacher, and, when prosecuted, forced the high caste people to prevent any from testifying against them by warning them that they would not bury their dead for them. They could boycott them for they were

the only ones who would do such work. Subsequently they burned down the school house.

A very rich man in the Mandapasalei Station owns several villages and has been for ten years most cruelly persecuting a number of his tenants who are Christians. He frequently brought false charges against them in this court and that. He was the means of their losing their crops, and in every way in his power he endeavored to render their lives miserable. Finally he forged a bond for a large sum of money and brought action upon it. The bond was declared a forgery and the man prosecuted and sentenced to five years' imprisonment. This has had a most excellent effect upon the people, both Christian and heathen. Those who wish to embrace Christianity have learned that they can sometimes obtain justice even though persecuted by the rich and powerful. Still there is no doubt that the fear of persecution hinders many. In one village a large number really desired to accept Christianity, and told the pastor that they would do so but for the one fact that their landlord, whose fields they cultivated and upon whose work their daily subsistence depended, would severely persecute them.

A more suitable form of persecution is that carried on by relatives and, when a convert stands alone, it is very difficult to withstand it. This is well illustrated by a young man studying at Pasumalei. Being interested in Christianity and suffering persecution at home he came in March with his elder brother and cast in his lot with the Christian youths. The two brothers were followed the same day by the family and besieged with entreaties and prayers to return, but they bravely weathered the storm and remained. A month after they wished to visit their village for the vacation. They were of course permitted to do so and no restraint was put on them in such matters. About a month after the re-opening of the school one afternoon the younger one reappeared. They had gone home with the promise that they should be permitted to live as Christians and return when they wished. But no

sooner had they reached home than they found that they were deceived. They were watched and thwarted in all their efforts both to live as Christians and to see Christian friends. Their relations soon became so pressing in their heathen exactions that he could endure it no longer and escaped by night, walked nearly 40 miles by a circuitous way, eluded his friends, and reached Pasumalei in safety.

On one occasion his friends persuaded him to go back to his village to visit a sick relation promising no interference with his religious concerns; but in the night while on the way, when they supposed him to be asleep, he overheard them detailing their plans by which they were effectually to reconvert him to heathenism as soon as they reached home. That was sufficient warning for him and, waiting till they had all fallen asleep, he quietly left them and returned by an unfrequented path. About six weeks after he came back for the second time, he had a severe attack of jaundice and was very low spirited. Soon after he had passed the worst stage his friends again made their appearance, hoping to allure, or if not, persuade him by their false reports of the illness of his relations to return. "It was a critical time" writes Dr. Washburn, "and I was very anxious throughout the whole afternoon they were with him, but before night they went away alone, and I felt that he had gained another great victory. He has left a child-wife with whom his first marriage ceremonies have been performed, but who will probably never be allowed to join him. After he had been with us several months and had made it manifest that he was thoroughly with us he was baptized and admitted to the church."

The spirit of animosity formed last year by the Madras Hindu Tract Society and its preachers has shown itself in various ways, though not so virulently as in 1888.

In Dindigul the chief priest of the temple called together some of the principal Brahmans of the town in the temple and tried to make them swear before the idols that they would not allow their daughters to attend Mrs. Ches-

ter's school for Hindu girls. Some of them did so, but the majority refused, and no girls were lost to the school. The reasons given at the temple for keeping their girls away were that some of them had been heard to murmur the name of Jesus in their sleep and many sung about the house the songs that they had learned at school, and these had the name of Jesus in them.

Miss Houston finds that the influence of the Hindu preachers and their tracts extends to many of the women in Madura. There is always some opposition and occasionally an outbreak; as when nearly all the women of a little street concluded that they would not study any more: or when twenty men came together and determined that it was not best for their wives and daughters to study the Bible nor have it in their houses. But in both of these cases some of the women came afterwards and begged the Bible women to continue their visits and talk with them. Miss M. Root has also found the Hindu preachers in Dindigul at the time of festivals attempting to interfere with the work of her Bible women there.

Mr. Jones finds that in Madura the opposition from Hindu preachers has nearly subsided. It is indeed rare that a Hindu preacher appears there, and even when one does his style of preaching is so different from that of the same class a year ago, so much less abusive of Christianity, that his harangues are quito innocuous and excite no comment nor enthusiasm. The auxiliary Hindu Tract Society established here with eclat last year lives only in name. And yet the weekly paper of their Tract Society has a small circulation and some of their tracts are still distributed in the town. But the best sense of the people rebels against the irrational and abusive methods of that society as shown by the opposition Hindu Tract Society recently established in Madras to counteract the tendency of the old one.

There is little doubt that the criticisms of missionaries recently published in England have had considerable and very deleterious influence here. The Madras papers are

widely read in this town and the most popular of these among the Hindus has published very full reports of all the discussions that have a tendency to bring mission work and methods into disrepute.

On the whole the attitude of the Hindus is more belligerent now than formerly, and they are much more sensitive and ready to take offence, much less interested in Christian preaching, more encased in their own prejudices, and less open to conviction.

INTERNAL WEAKNESSES.

Like all that is human our work has not only to contend with outward obstacles but also with internal weaknesses as well. The atmosphere of the country is still heathen, clouds of ignorance and superstition overhang the sky, the rugged, barren ridges of caste separate men from their fellows, and the very winds of heaven are the gusts of idolatry and pantheism. In such an atmosphere and under such influences our Christians can but slowly rise to a higher level of manhood. Some still work on the Sabbath, others fail to appreciate the blessedness of giving. It were hardly necessary to say others, for it is the Sabbath-breakers who are most apt to withhold their offerings. Many are densely ignorant, and prayer is but little understood, except as a servile or selfish approach to God for help in getting food to eat. It is hard for such to learn the Bible, or tell others of Christ. As Miss Perkins says of certain women, "they see divine things but dimly."

Others are enticed by the evil that is in the world about them. These too readily become involved in broils, even those not of their own making. For example, two Hindu rival claimants for the possession of a field hired each his own set of Christian coolies to plow it; and, when these two parties met in the field and fell to disputing in the endeavor on the part of each to do that which they were hired to do, the heathen struck a few blows and stirred the disputing parties until the matter culminated in a riot, in which the Christians, having no concern in the original

quarrel, became unwarrantably excited and themselves received and inflicted most dangerous blows. One old man, who actually went out to make peace, suffered simple fracture of one arm, compound fracture of the other, and a heavy blow across his back.

Many are the difficulties arising from the dishonor shown to the bonds of marriage; bonds which among many of their heathen relatives are scarcely bonds at all. Others are not entirely freed from the very real and potent bonds of superstition.

One backsliding Christian was led to believe himself possessed by a devil; god he called it, for they know no distinction between gods and devils. Others among his people were influenced by him when under the excitement of his supposed possession and it threatened to have a disastrous influence on the little Christian community in that place, when a young catechist who had known them well visited them. Notice had been given that the next possession would take place on a given date and that the victim would impart the same preternatural influence to others. The backslider called himself a victim for he declared that he begged to be spared such possession but was powerless to resist. On the appointed day the catechist was on hand to show by offering himself for possession that it was false. Thereupon the backslider himself was unmolested and it was conveniently declared that the god would not come. The spell was broken and the evil influence upon the Christians of such superstition was overcome. These and other inconsistencies are often difficult to meet.

The want of Christian union is a serious weakness. As Mr. Jones says, "they have not been fully liberated from old and narrow ties and from the bondage of petty jealousies and insignificant class distinctions. They are too apt to magnify and nurse differences, and to forget the divine band of love which should firmly hold them together. This is the legitimate heritage of Hinduism to the church in India, and great care and patience are required to lead them peaceably on, and teach them to illus-

trate by their union the divinity of our Lord and of our faith."

A different source of weakness has been the paucity of laborers alluded to before. Dr. Chester has had charge of one of the vacant stations and he says:—"I feel confident that there has been nothing like the growth and success in the Palani Station, which there would have been, could there have been a resident missionary in charge of the station. Hearing the written report of a catechist's work for the month will not begin to take the place of a visit of the missionary to the village to inspect the congregation and school. Only by personal contact with the native assistants in their places of work, and with the members of the congregation can we have a firm grasp of them. Certain changes, which I felt sure were needed in the Palani Station, certain faults in part of the work, which I knew needed correcting, I could not properly attend to without visiting the village congregations, a thing which I simply had not time to do."

Mr. Perkins has had another vacant station to look after and his experience is the same. He says:—"In viewing the work of a station whose missionary is absent it is easy to see how the standard of work and religious life is lowered, and how slack habits and inefficient methods are speedily acquired. It is impossible for the work in villages to be kept at its best without the constant supervision of a missionary. In Tirumangalam Station though there has been no loss, on the contrary a small gain is to be noticed, yet there has been a falling off in the contributions and lessening of the efficiency of the schools since the missionary left. Spiritual life and progressive work can often be guaged by the amount of offerings, and, other things being equal, a falling off in the offerings indicates a falling off in the efficiency of the workers and the spirituality of the people.

It would be far better for our work and greater results would be seen not only were a sufficient number of missionaries available to man the present stations, but were

some of our large stations divided and given to new missionaries so that no missionary station should be so large that he could not visit every congregation once in three months. Now though more than half the time is spent in the field there are many villages that cannot be visited more than once or twice a year."

These conclusions are emphatically corroborated by the statistical results of the year. With a general gain in most of the departments as compared with the previous year the five vacant stations taken together show only losses. In adherents the loss is nearly 2 per cent, in communicants 3 per cent, in contributions nearly 12 per cent, in the number of laborers nearly 13 per cent, in pupils 20 per cent, in school fees 38 per cent, and in the sale of Bibles and Christian books and tracts 61 per cent. The inference is unmistakeable.

Deaths. We have suffered not only from the large number of deaths, which is the largest for the last ten years, but from the fact that an unusual number of mission agents and other important members of our Christian community have been stricken down. And the majority of these have been victims to sudden attacks of cholera. Two pastors, four catechists, three teachers, a medical catechist, one Bible woman, and two more who were teachers in 1888 have left us; and of these one of the pastors, all of the catechists, one teacher, and both the teachers of 1888 died of cholera.

A meeting of all the agents of Periakulam and Battalagundu Stations was appointed for the first week in July. One of the pastors was prevented from coming by the prevalence of cholera in his congregation at that time and lost his brother and a number of others. Pastor Devasagayam attended all the meetings of the two days' sessions until the second evening. The last meeting was one for consecration and he was attacked just previous to it, and in twenty-four hours was taken. His mind was clear and his spirit calm and trustful to the last. He referred to that consecration meeting and said he had written in his note

book what he had intended to say, viz., that it was his resolve more than ever to abide in Christ. The Saviour accepted the consecration and took him to abide with Himself. In his pastoral experience of twelve years he had struggled with many difficulties but had shown a patience and zeal and activity that have left an indelible impress on his church and his fellow-laborers.

Pastor Maduranayagam died later after a few months illness. He was a faithful and earnest Christian man, even busy in helping his people and in promoting peace and harmony among them. He served the West Church, Madura, for five years.

All of these deceased catechists were zealous and energetic men always to be relied on for harder service than any about them, and both were stricken down in the midst of active labor. Their spirit was shown by the remark of one of them to a fellow-worker the very day of his attack, "Our work is one of very great importance."

The teachers who have gone were likewise valuable men. Mr. Tambiah, one of the masters of the Madura High School, was a most excellent man and devoted Christian. As his missionary says of him, "he was always ready for any duty that might devolve upon him, and his sudden death was a severe blow to all the Christians and a serious break in the ranks of our faithful church-workers." "He was a universal favorite and a faithful steward of God."

Of two others another says:—"We have lost two of our most promising young helpers. As we remember their efficiency and their quiet humble Christian life we feel they were the best prepared of us all to go. The work can ill afford to lose such men, and we earnestly hope that more of like consecration and efficiency will be given us for the field."

In one village where there are several families of backsliders one man with his wife had never wavered. In the middle months of the year he was stirred up to rebuild the fallen church that once had stood in his village. Care-

fully saving the old poles and sticks used in thatching he set apart a calf to sell for the enterprise and proceeded to seek aid from his friends. Shortly after he returned with subscriptions enough to supplement what he could do himself. The wall was built to the height of three cubits when fever carried him off. One family of backsliders has returned to take his place and we hope that his spirit may be imparted to them.

In one of the large towns an educated liberal member of our church had a long standing quarrel with the pastor. When the pastors and helpers were all gathered there for their monthly meeting two hours were spent by the missionary and helpers in endeavoring to bring about a reconciliation, but without success. The next morning cholera attacked him and on the third day he was out of the reach of the feuds and reconciliations of this life. Such a marked death left a deep impression on all.

These then are the obstacles without and the weaknesses within and the sudden changes by death that we have been obliged to meet. They always lie in our pathway, but in varying proportion. To what extent they have been overcome and how far they have worked for good we shall not undertake to say. But this whole report goes to show that our work has advanced, in many cases in spite of them, in many others by aid of them.

ITINERACIES. This second period of the year is a good time for a vigorous prosecution of the itinerating work. While the excess of work imposed upon the missionaries has prevented them from spending more than a few days in this form of labor, it has been carried on more or less by the helpers in every station. They enjoy the work and have devoted to it from 45 days' labor in the Tirupuvanam Station to 841 in Madura; more than 2000 villages have been visited and the Gospel preached to 182,000 hearers. In some of the stations there is probably no village which has not been visited and had the Gospel preached in it. In no other way could such large numbers be reached,

But aside from these results the itineracy is often the means of bringing to light Christians who have migrated from their homes, and inquirers who would not otherwise make known their interest in Christianity.

In Manamadura the tent preachers experienced great kindness from the Hindus, received eager invitations to come again, and found quite a demand for Bibles and Bible portions.

In Madura search was made for Christians and they were found in several villages. Some were living earnest Christian lives before their Hindu neighbors; a few had lost much of their interest and faith in Christ; a few others were women who had been given in marriage by their Christian parents to heathen husbands and who had thereby been lost to our religion entirely. "It pained me very much," writes Mr. Jones, "to find several such women in whose houses we were not even allowed to offer prayer, lest forsooth we should anger the husband's god. The question of marrying the daughters of our congregations to non-Christians, in the light of these experiences, should lead to some of Paul's convictions on the subject."

The work done by the theological and other students of Pasumalei under Pastor Buckingham brought out a number of interested persons. In connection with the evening meetings a number of village head men applied for instruction on behalf of their people. Others who had previously purchased Scripture portions now came forward and helped the preachers explain to their people the Gospel message so far as they understood it. The people of one village have Christian relatives in the Kambam valley, and one night after an evangelistic service they had a long consultation about joining in a body, and united in an urgent request to have some one sent to teach them often.

In three villages women purchased Scripture portions saying, "Your Christian books make husbands better and teach children to behave well at home."

The work of one year helps that of another. In one of

the Periakulam itineracies one who had been brought to Christ by an itineracy of the previous year was especially helpful when the work extended to his village this year.

One, who in 1888 had bought a copy of John's gospel, this year was sought out by the catechists, and they found that he had read it all. He narrated accurately to them the stories of the man born blind, the feeding of the five thousand, and others, confessed that Christ was the true God, and purchased copies of Genesis, Mark, and Luke. It was the itinerating work of the previous year that led to the successful work of Pastor Eames.

Not all villages show such results. In one place the evangelists came upon a company of people cutting up a stolen sheep. Thinking the Christians must be government officials the women all stood on the outside to conceal the men and the sheep. But when they heard them singing Christian lyrics they knew that was not the way of officials.

In another place when they entered a village the streets were all deserted and they were surrounded by an audience of twelve large watch dogs. Somewhat affrighted they sat down and sang a lyric commencing, "There is no one to help." This music brought out men as well as dogs and they were soon preaching to an audience of fifty persons.

Street Preaching & Open Air Meetings.

Pastor Colton's report in the appendix shows how street preaching in Dindigul, which had been stopped by the Hindu preachers for a time, was renewed in this period of the year.

In Madura the four meetings every Tuesday evening have been well sustained and largely attended; and in this way some 30,000 souls have been addressed that are not included in the statistical tables. About the only annoyance has been caused by boys and youth of from fifteen to twenty years of age, and this mostly from their throwing stones by which a few of the preachers have been wounded.

Miss Perkins has been successfully holding open air

meetings to reach the women. She says:—"An active and interesting prayer meeting has been held every week and from this meeting an effort has been made to reach the heathen women in the villages about us. Several Christian women with a choir of boys and one of our number have visited the village Sunday afternoons and held meetings. Our first meetings were held in the houses but the latter proving too small we concluded to move out where all who cared to hear might do so. Often a motly crowd has gathered about us to ask questions about the missionary and perhaps laugh at her peculiar dress and appearance, some have endeavored to disturb us by disputing and drawing away others, but these things have not moved us. One of our favorite spots has been just outside a village, near a well where many women come at sundown to draw water. We have sung, prayed, taught the people from the Scriptures. We have not seen much fruit but we know our efforts have not been in vain in the Lord. From one village which we visited only twice a woman came to us saying that she had heard about Christ in one of our meetings and wanted to be a Christian. She had given up putting ashes on her head and would not offer rice to their god although she feared persecution. She said she prayed and desired our prayers. The Lord was manifestly with her, she was humble, docile, and believing. We would gladly teach her to read and receive her among us, but it would not be wise for us to either visit or show any interest in her before her friends.

In some of the stations not only are weekly open-air services held, but when the helpers all come together at the monthly meeting they close their sessions by uniting in street preaching. In all such gatherings the "Baby Organ" and the sciopticon are very helpful. In one street of a large town the pastors and helpers were prevented by the noise of a lot of boys and youth from preaching at all, when they had commenced to do so: but on a subsequent evening when the sciopticon illustrations of Scripture truth were used there was not the slightest disturbance.

Miss Bell and Miss M. M. Root in Dindigul, and Miss Noyes in Madura have told the "old old story" to the women waiting at the mission dispensaries of those towns respectively, distributing tracts and Bible portions as well. Of this work Miss Root writes:—"It is interesting to note in the village women the change in their general bearing after coming two or three times. Their listless and sometimes almost supercilious look disappears; instead of sitting as far off as possible they come and salaam and sit near me, showing something like interest in their faces. One woman asked to hear more about Jesus. Another was impressed but was afraid of her relatives. A Roman Catholic woman from a distant village insisted that she must not read our Bible, it was different from hers: yet she came steadily to the readings and just before she left bought one of the gospels.

Work for Women.

Twelve of the Bible women in Madura are working with Miss Houston, and report that they have sold or given to their readers about a hundred Bibles, Testaments, and portions, half of them being copies of the gospels.

As Miss Houston says, "it seems most necessary to teach the women, now that so many of the men are educated, for the women, and especially the old, superstitious women, have a great influence over the whole household, the most highly educated men often having to give in to their silly, harmful notions."

A young man, who had just been married and was going into his new house, called a Bible woman and asked her to teach his bride to read the Bible and give her some good advice, so that she would be contented and happy to stay at home instead of gadding about and gossiping with her neighbors.

A woman, who had just returned from a heathen festival, was asked if the god of that festival had given her peace and joy, and she said, "Oh! no, we did not expect any thing; we did not get any hope there: what can we

do?" She was very ignorant but, when told of our sure hope in Christ Jesus, could take that truth to herself.

Another was troubled lest her Bible should be taken from her and committed to memory over a hundred and fifty verses, saying that if she were deprived of her Bible she would still be sustained by her verses as the camel is sustained in his desert journey by the large supply of water he drinks before it.

Papu, a nice woman who used to be in the Hindu girls school and who has read with one of the Bible women for more than ten years, died in November. She had given evidence to all her household that she loved God. She had used her influence in getting children into the South Gate School. One of her friends who had studied with her said that she was ready to go to the mansion prepared for her, and she herself was looking forward with joy to going there too.

Two men asked a woman, who had come over to Christianity and been baptized in 1888, what the mission gave her for coming to them. She told them it gave her no rice, but, what was better, food for her soul.

The magic lantern kindly presented by a Scotch lady has been of great service, and Miss Houston has given eleven evening exhibitions in such houses as are sufficiently large for this purpose. Such a thing is a revelation to Tamil women shut up in their houses so much of the time.

Mrs. Washburn says of similar work in the Pasumalei Station:—"There have been more changes among those under instruction, more removals by death, marriage, and other causes than in the previous year, but this has not affected the work nor the numbers, for their places have been filled by others. Eight women are reading in the gospel of Luke, one or two of the women have learned Christian lyrics and sing them in their houses, and several have shown that they are more or less influenced by what they hear and learn. One woman before her death expressed a trust in Christ and died with His name upon her

lips. At the monthly festivals near by groups of women gather about the Bible woman and listen with attention to her reading and instruction. On one occasion a few of them asked her to go with them to the housetop where they might hear her undisturbed by the passers-by, and when their little meeting was ended they said they wished to meet her in this way at subsequent feasts. Others whom she has talked with on these occasions have expressed a similar wish."

This work has so interested the Christian women of Pasumalei that for some time past they have of their own accord held a Sunday noon prayer-meeting for a blessing on it. As Mrs. Washburn says, "may we not expect that the women who go forth strengthened thus by prayer will obtain the answer to it, in the work they are doing."

One Bible woman is the sole representative of Christianity among her people, and lives 27 miles from the missionary lady. The Christians of the place are people with whom her heathen friends have no dealings. During the prevalence of disease she has administered medicine to a number of heathen women, and they have given through her various little thank-offerings. A Brahman widow gave twelve annas, a washer-woman eight, a trader's wife ten, a Zemindar's wife a rupee, and another woman two rupees. With these she received for the church nearly six rupees out of gratitude for her assistance.

To another a caste woman gave this testimony:—"I am a secret Christian. I wholly believe in Jesus, consider His Bible sweeter than honey, and, as much as possible, am casting off heathen ceremonies. Ever since beginning the study of the gospel of Luke I have endeavored to make known the truth I have learned to the heathen women. I never lie down without prayer. When I was ill and in distress I thought of the Saviour's miracles and prayed, 'Heal me also,' and He healed me."

A Muhammadan woman when ill said, "Tell me frequently about your true God; I know He will remove my

disease." And when restored she declared that, as compared with other religions, this was true and right, and that she believed in God with all her heart.

When Miss Perkins had been absent some days from a certain house a woman said to the catechist, "Is not the lady coming to our street any more? What sin have we committed that she should stay away? Tell her to come."

A woman of the Robber caste, upon hearing of the healing of the woman with an issue of blood, said, "I have committed many sins; as I hear this good word I feel a great desire to leave off all further sinful actions."

The great importance of this department of our work is appreciated by us all. Mr. Jones thus writes of it in Madura:—"In the city of Madura I consider it invaluable, not only in its direct influence upon the women but also in its reflex influence upon the men. There are many houses in Madura to-day where the men are giving thought to Christianity, and have relinquished all opposition to it through the influence of their wives and daughters who have studied and love it. An intelligent and enterprizing Hindu in town the other day united with the Y.M.C.A. His principal reason was that his mother, who died recently, loved and studied faithfully the Bible and bequeathed it to him on her death bed with the request that he study it. He felt that he was honoring her memory by uniting with the association; which also is the nearest approach he now dares make to Christianity. The more I study the domestic and social condition of the people the more assured I become that the salvation of the whole people depends much more upon the conversion of the women than of the men. Hinduism will remain strong here so long as the women adhere to it. The religious destiny of the land is preeminently in the hand of the women, who rule their households with a rod of iron, and whose religious fervor gives complexion to the piety of the family."

PERSONAL EFFORTS.

With all the more organized forms of evangelistic labor there is unceasing effort on the part of Christians to bring individ-

nals to Christ. When our agents supplement their routine duties by these direct personal efforts, as many do, their influence is greatly increased.

Dr. Chester tells of a teacher who had united with the church while a member of his boys' boarding school. He says:—"After obtaining a Teachers' Certificate, he had charge of two different schools in the Dindigul Station and there, at the request of the people in a village where all speak Telugu, I allowed him to establish a school among them. They treated him very kindly and provided him with a house for himself as well as a place for a school. Though all the people of the village are non-Christians, they gave him the money to buy a Telugu Bible and asked him to read it to them at the school house morning and evening, when some of the men are always present. The teacher's wife in like manner reads the Bible to the women at her house. Once, when I visited the village to inspect the school, the leading man of the village asked me to come to his house and after giving me limes and a garland of flowers handed me two rupees for my mission work."

At the close of the previous year all the agents of one station promised their missionary that they would during the following year strive to bring at least each one soul to Christ, and this promise they kept and some succeeded. But even those who could point to no new adherents, by their efforts did good and themselves were benefited. One woman testified that by her acquaintance with the catechist she had lost her quarrelsome disposition, refrained from abusive talk, and learned to observe the Sabbath.

Another who also failed, yet inspired one of the members of his congregation to make the same effort, and that Christian's efforts have resulted in securing the attendance of a friend at evening meetings, and in his purchasing a book to study.

A teacher not only taught a heathen youth Christian lyrics but also taught him to play them on his fiddle which

the teacher lent him, and now the youth uses his knowledge thus gained in singing Christian songs.

Personal effort on the part of unpaid individuals has always the advantage of commending the motives from which it is done. When a poor basket-maker and swineherd commits to memory Christian lyrics and uses them, in connection with the Bible truths he has learned, to impress the story of Christ's salvation upon his neighbors and the purchasers of his baskets his sincerity cannot be gainsaid. Such an one has influenced some families about him to cease marking themselves with the sacred ashes.

In one village when the Hindu preachers come to stir up the people the best resistance to them comes not from the paid mission agent, but from a poor member of the congregation.

An uneducated woman, whose father came out from heathenism when she was young, but whose mother never joined the church, has been the means by her own influence of the conversion of a man and his wife.

THE CHURCHES.

This brings us to the general subject of the churches, their work, and progress, and influence on the community.

There are 35 of them, one less than last year, because in the interests of concentrated strength the two churches of Purasalur and Samipatti were merged into the new Kamudi church, that starts on its career like a strong man well-armed, and with manifest tokens of the divine blessing. It was in the middle period of the year that Pastor Maduranayagam resigned his place in the Madura West church from ill-health, and that church chose, to be his successor, Mr. James Rowland, son of a former pastor, and one who had been trained up from boyhood in their midst. Mr. Rowland immediately went to Pasumalei to study theology for 18 months. Pastor Christian resigned his charge of the West Karisakulam church after 29 years of faithful service.

Many of the interesting features of their work are re-

ported in the pastors' reports in the appendix. Some we will record as illustrations of the divine power dwelling in the churches. They have exerted an undoubted and increasing influence on the great Hindu community about them, not only by the personal efforts of their members already recorded, but also by their very existence and healthful presence. The very sound of the church bells is a call of no uncertain meaning to all who hear it. When a Christian woman ignorantly deprecated the failure of the Christians near her to hold a certain service a heathen tailor informed her that the Christians did hold an evening meeting for he heard their bell.

As Mr. Jones says of Madura, "the influence of the gospel upon a people is conditioned by the amount of thought which they give to it. So long as Christianity does not obtrude itself upon them and publicly demand their attention it cannot affect their life and belief. Time was, and that very recently, when the claims of Christ and Christianity were considered by a very small fraction of the non-Christian community. Several things, not the least of which is the recent opposition of Hindus, have conspired to emphasize as never before not only the existence of the church of God, but also its rigorous growth and pervading influence in this district. I cannot say that Hindus shew signs of being much nearer the kingdom now than they were a few years ago—many certainly have recently conceived a hatred and manifested an opposition to Christianity which they never knew before. And yet all this possesses to the man of faith encouragement and cheer. With other signs they prove emphatically that the former mental torpor and religious apathy of the people are rapidly being supplanted by religious inquiry, and by a comparison—superficial and confused it is true—of Christianity and Hinduism. People are learning to add reason to antiquity as an arbiter in religious matters, and are not satisfied as formerly to unquestioningly bow to custom irrespective of its rationality. The most encouraging thing to me is this awakening of the popular mind to the

rival claims of their own religion and of Christianity, coupled with the aggressive and vigorous work which we are carrying on in every department in order to attract the people and enforce the claims of Christ upon all. I see about me a thousand evidences which prove that the leaven of Christianity is working among all classes throughout this town and district as never before. Many agencies conspire to lift Christ high before the people. Can there be any doubt that they will ultimately look unto Him and be saved?

As this points us to a cause of great hopefulness and cheer in our work so does it also reveal a great point of resistance to our cause. Many are led by the growing importance and exclusive claims of our religion to an intenser sympathy with their own moribund faith. And many, whose only orthodoxy and defence were apathy and stolidity in the past, are now trying to bolster up their religion by specious arguments, and are fighting Christianity with the rusty weapons of rationalists and atheists."

There are not wanting many among Hindus to testify that Christianity is a blessing to them. When they feel that, we naturally expect to see, as we have seen, a lessening of interest on their part in their own temples and ceremonies and idolatrous worship. Where the Christian school is held in a Hindu temple they cease to object to listening to a Christian preacher in that same temple. Soothsayers and sorcerers lose their hold according as the influence of the Christian church is felt.

Often at death the concealed interest of some Hindu is revealed more clearly than during life. Near Dindigul was a young man who had studied for years in our English school, and who always took a lively interest in the mission school in his own village. When dying he was praying to Jesus. One of his petitions was, "Oh! Jesus, save me, receive me, a sinner."

This influence of the churches upon the community must necessarily increase as the Christians grow in

strength and in aggressive work for Christ: and every true convert added, and every faithful effort put forth are evidences of that growth, and the growth itself evidences the presence of the Holy Spirit. The history of the churches the past year suffers from no lack of such evidence.

Among other accessions in the Mandapasalei Station was that of twenty families in one place, numbering eighty-four souls. They gave for a church building a piece of land on which had rested the idol that for generations they and their fathers had worshiped.

A prominent Nayak, of that same station, had for a year been attending Christian services. He had not been counted as one of them because it was supposed that as a wealthy man he would be unwilling to take the step of actually joining Christianity and attending a church where nearly all the number were of much lower caste, in the eyes of the world, than himself. But his interest seemed to increase and his appreciation and love for the truths of the Bible become more and more keen, and on a recent Sabbath day the Christians were gratified and astonished to find that he wished to be baptized. He professed Christ in the presence of a large congregation of Christians within and a number of others standing at the door and windows without. "Not only that," writes Mr. Perkins, "but he asked us afterwards to come to his house, which was one of the best in the place, and there with all his relatives and friends standing about he listened while we spoke of Christ and His truth, and knelt in prayer with us before them all. He has offered us a piece of property which he will give if we erect a church on it. We hope for great things from the man because he is so firm and has professed Christianity under such trying circumstances. These people seldom come alone but if they are impressed with the truth they generally get two or three heads of families to come with them, feeling that in case of persecution there would be protection and sympathy in numbers."

In June a man united with one of the Dindigul churches

who had for two years been attentively reading the Bible. Since then he has spent much of his time in evangelistic work at his own charges, and has quite recently persuaded four families to put themselves under Christian instruction.

We have also had pleasing evidences that the influence exerted by our Christians is not entirely restricted to their presence. A Hindu youth, who had learned the truth in Battalagundu, wrote from Penang that he had become a Christian and asked if there were any objection to his uniting with the S. P. G. church there, as there was no other in the place where he was. He was gladly advised to join that church and thus confess Christ.

A Christian, who emigrated to Ceylon after the great famine, wrote thus to his relatives who had backslidden:—"My most respected elder brother, younger brother, uncle, cousin, mother, father, relatives all, listen; we all know well the famine of the Tadu year, and how that first year we all prospered—how each month in undertaking distant journeys, in work at home, in births, marriages all went well. But with the famine we were not blessed in our families, became slaves to one another, had no food to eat, tore down our very houses and sold them, sold our cattle and sheep for a single measure of grain—you know it well. How many lay dead by the road-side! Then where, where were your gods, Malleian, Sadeiandi, Muttalei, Kali, Kambattadian? Such gods have now all come back! Gods that ran away in the famine have now come back indeed! How eagerly we looked to the mission for rice! Brethren, I pray you all to see. Hereafter if the Lord's anger come upon you none will escape that. If you did but know it, that Tadu year's famine was a small affair—the future woe is what will be great. Save yourselves, be all of one mind and trust the Lord. Though the Hindus come like a mountain may He remove them like dew and be with us all now and evermore. My salaam to all."

When Mr. Jones was visiting a small congregation of a Sunday afternoon he heard singing in another part of the

village, and knew at once that it must be Christian singing. It proved to be half a dozen young men and boys from Madura who had come to preach to the people. They drew their audiences by singing with violin and cymbal accompaniment, and then preached to them. And this was not their only effort, for it came out that every Sunday afternoon they were accustomed to go to the neighboring villages to preach.

We have heard of sea captains from Brooklyn, U.S.A., coming to Bombay and going home and saying that the heathen were better than Christians at home, from what they saw of the boatmen in the Indian harbors. But could they have understood the speech of those they admired their ears would have been opened to differences they could not see. So, should we pass around among the four hundred villages and hamlets where our Christians live, we might not always observe any difference between them and their Hindu neighbors of the same class. But their speech reveals at once an immense difference. The vileness and vulgarity of the common speech disappears among them to a marked degree. The women especially use purer, cleaner language. Their lives are purer, their homes are more often the abodes of peace, kindness, and love. They have a higher standard of life and are guided by higher motives. Even when they go astray they are more quickly brought to see their fault. And the knowledge of Christ and desire for Him, on the part of the women, even before they openly profess Him, are sufficient in many instances to ennoble their life to such an extent that they are held up as worthy examples to the Hindus in their streets, and that, too, by men and women who take no special interest in Christianity. Miss Houston considers that their learning the Bible is a help to them in their household affairs and in bringing up their children. This is why Hindu men are found asking the Bible women to come often and teach their wives Scripture truths, especially obedience.

While then the most obvious difference between Christ-

ians and others is in the inner life as revealed by their speech, the examples already given show that the change in their heart-life does manifest itself in other ways as well.

Bethany is the name of a little hamlet of outcastes where, since the days when our zealous missionary, Lawrence, used to come on foot from Dindigul and ask a little curdled milk to quench his thirst, forty-five years of earnest Christian effort have been spent, much of it seemingly in vain. The few faithful Christians who gave to their village its Christian name are still as unclean and poverty-stricken as were there heathen ancestors. The congregation and school increase like a flowing tide on the approach of Christmas and New Years Day and dwindle like its ebb shortly after. Every once in a while some one of their number disappoints us by gross immorality or drunkenness or participation in the idolatry of their heathen relatives. And yet one of the boys from that irregular school is now its teacher and another is a valuable teacher over a school of Hindu boys three miles away. And a small colony has gone out from this congregation which forms the basis of a good congregation in Kodikanal Station. The small amount of Christian truth that does filter through their dense ignorance is still profitable for them in things pertaining both to the life that now is and that which is to come.

There are some cases in which, as in Manamadura, the Hindu ryots even prefer to hire for the work of their fields Christian women when they can get them, as they think they are sure to be honest and do their work well.

A Bible woman received the following testimony from a carpenter's wife as to the value of the training which the children of our Christians receive. She said, "Christians regularly attend meetings, sing songs, and do not allow their children to use bad language, but train them in the knowledge of what is good. As I notice this my mind feels a certain satisfaction, and I wish I might join this religion, for then my children would grow up like theirs."

One great difficulty that we have to contend with in this country in keeping up church life is the fact that during the week their hours of working and eating are arranged in such a way that it is exceedingly difficult to get them to weekly prayer-meetings.

In some of the churches prayer-meetings are held morning and evening. Some members will attend one meeting, some another, so though the meetings are sparsely attended yet nearly all the church members get to at least one service during the week. Of course here as in all countries devout ones are found regular. It is true that after a hard day's work under a tropical sum to postpone the evening and principal meal until after the meeting, or to fight against sleep and weariness in case the meeting is postponed until after the meal, is no easy matter. But we endeavor by a number of meetings to give all an opportunity of attending some service in the house of God during the week.

BENEVOLENCE. This form of Christian effort is maintained with as much vigor as any other, and the middle of the year brings about many special gatherings for offerings. But aside, from the regularly appointed meetings for contributions and the regular offerings brought every Lord's day, there are many private channels of benevolence which are not filled to be seen of men, but which flow forth continually from Christian to Christian and from Christian to non-Christian.

A poor, wandering Syrian lad from the mountains of Travancore wished to study, and found a benefactor in a government official, who paid his fees through the year and in vacation took him into his own service.

A Christian father, when he brought his son to a boarding school, brought with him a heathen lad and paid his fees that he might study with his own son and become a Christian.

When the ordinary contributions are called for the usual obstacles seem greater than in a time of special effort.

But if the people are stirred up to do their best they have many ways of giving.

When the Kotteimedu people were enlarging their church the collections of money proved insufficient, but they kept the work in progress by paying the masons in paddy, which they had just reaped in their fields.

A common method is the giving of a fowl or calf, or the produce of the garden; nearly every gathering for offerings is indicated by the squawking of fowls, lying with their legs tied in the corner of the church.

But the chief reliance is upon the weekly offerings in the services of the Sabbath, the subscriptions of the men, the daily handfuls of rice from the women, and the semi-annual gatherings for breaking the kalayams, or closed earthen pots, containing the gleanings of each family.

In Mandapasalei every woman who attends the weekly woman's meeting brings with her the handfuls of rice she has saved.

The ladies' sewing bees at home have a corresponding form of benevolent activity among us. The women of the Dindigul church raise and keep a little fund for church work. They have raised 6¼ rupees this year and from this little fund have given a new set of Psalms for the church service, and 14 yards of chintz to re-cover 83 of the church singing books, and have made their plans for matting the church. To their money offerings they have added personal service. One morning early a number of the young women met on Mrs. Chester's verandah to paste in stray leaves, put on broken backs, and add new covers to the books. More than forty rupees have been contributed for charitable purposes by the pupils of the Madura Female Normal School.

Nor are all their efforts for their own benefit either. In addition to all contributions for their own interests the more intelligent members of the Madura churches have contributed simply for preaching to the heathen a rupee each, or a sum equal to half a rupee for every church

member. This sum added to the prayers of faith which accompany it reveals a youthful and rapidly growing effort for the salvation of souls which is cheering.

Our mission agents are most worthy examples of systematic givers. Very many of them give quite a tenth of their salaries in the monthly account, aside from their gifts in many directions in their villages. One Bible woman, who receives the small stipend of four rupees, gives an eighth of it to benevolence every month and never fails to give her share in every special meeting of the church.

Many of the stations have benevolent societies through which they distribute a small amount every month to the poor for clothes, food, seed, repairs on dwellings, burials, or school fees, as the case may be. Nearly all have evangelistic societies managed by themselves through which they carry on work among the heathen. This brings us to the work of various societies.

Societies. The evangelistic societies have various names but nearly all of them are an outgrowth of a movement commencing with the Jubilee celebration held in 1884. A few, like the Battalagundu Station Evangelical Society, existed before, but after that year they were affiliated with the Native Evangelical Society and have continued as branches of the same. The contributions given in the various stations for evangelistic work are divided, one-third being given to the parent society and two-thirds to the station societies respectively. The parent society spends the third apportioned to it in assisting the weaker churches in the support of their pastors. About half the pastors receive each a small portion of his salary from this Native Evangelical Society—the others being supported independently.

The branch societies have rather small incomes and are not, as a rule, able to support the best qualified men, but their evangelists are earnest preachers and active laborers.

There are also various young peoples societies corresponding more or less to the societies of Christian Endeavor

and Young Mens Christian Association at home. Some gather contributions for benevolent objects and some do not, but all exert themselves in trying to bring others to Christ.

The Y. M. C. A. of Madura has done good work this year. It has kept up its Sunday School for Hindu lads under much difficulty. The monthly English lectures delivered under its auspices have been excellent in character and largely attended, and have come to be regarded as a useful institution by all intelligent members of the community. It has also instituted this year a course of monthly Tamil lectures held in the hall at the South Gate. The street preaching work of the society has also been maintained. This association is much needed in order to draw the Christians together into mutual sympathy and Christian union. It is hoped that it may ere long be able to secure a better hall for its meetings and lectures.

Mrs. Chester reports a Christian Endeavor Society in her girls boarding school. They meet every Saturday afternoon. As a badge they wear beads to remind them of their need of divine help to keep the promises they make to the society. It is very pleasing to see the thoughtful, earnest way they make the promises required. The little world in which they now work is the boarding and day school, but when they return to their villages they are certain to become earnest young workers in their own homes and among their relatives and friends. Since its organization there has been a guiding, helpful influence of one girl over another, and one or two girls who seemed wayward and careless before are now more gentle and governable.

Through the influence of a "Salvation Endeavor" society an uneducated Christian was induced to assist in street preaching. The colloquialism of his speech held the attention of his heathen audience better than the more grammatical idioms of the educated preachers. Not only that, another Christian whose light is sometimes hidden

"under the bushel" was moved to say, "If he can preach so can I, for I can do as well as that."

A bond of union exists between all our churches in the Church Unions consisting of all the native clergymen, the missionaries, and delegates from the churches. The general union meets once a year and is but little more than a name; but the three local unions meet regularly twice a year, besides coming together on special occasions for ordinations, &c. The North Local Union has met four times this year. Its meeting in July in Dindigul was marked by the setting apart of one day for a Christian convention like those held by Mr. Moody in Northfield. The interest was unflagging through the day.

The Widows' Aid Society is an incorporated society that is supported by the monthly subscriptions of its members and the interest on its deposits in Boston and Madras. It has proved a great blessing to very many, including the bereaved families of the two pastors who died this year, each receiving a monthly pension of Rs. 3.

The Boarding School Bible Union is an association of the managers of such schools for promoting systematic study of the Bible in the classes from the second to the fifth standards. The annual prize examination was held in December, Miss Noyes being the examiner. This union has done much to secure the result desired.

SEPTEMBER MEETING.

The second or middle period of our year ends with our large gathering in September, when some three hundred of our agents come together in Madura for nearly a week.

The first day of the meeting this year was taken up by the prayerful consideration of Winning Souls, the Bible in its Relation to our Spiritual Life and Work, and similar subjects, with the sacred concert in the evening, which was very well attended, well rendered, and in every way enjoyable. The second day was spent in hearing the lessons of the English class and the two vernacular classes of our agents, and at the close the usual consecration meeting

was held. This was a meeting of expectation and the large church was nearly full, and the deep feeling manifested led to its being prolonged half an hour beyond the appointed time. The third day we listened to the reports of the work done by the workers from all parts of the district, met together around the Lord's Table, and ended the day by preaching to Hindu audiences in various centers.

The fourth day brought missionaries and agents together in conference on such subjects as the Moral Tone of our churches, Mental and Spiritual Growth. In the afternoon the Widows Aid Society held its twenty-fifth anniversary, and celebrated it by reducing all monthly subscriptions one-third, exempting all members of twenty years' standing from further payments, and making other changes in favor of its members. Its anniversary found it having a membership of 171, all but twenty being mission agents, and deposits amounting to more than 35,000 rupees. It was supporting twenty-five widows and three families of orphans.

On the last day were held the anniversaries of the Native Evangelical Society and the Church Union. The former society was found to be in debt, but the debt was quickly liquidated at the time.

On one of the days the pastors had separate meetings for prayer and conference on Pastoral Visitation, the Training of Christians before and after Admission to the Church, and other subjects appropriate to their work.

THIRD PERIOD. The third and last period of our year differs from the others in that it comprises the rainy season, when touring and itinerating are exposed to constant risk, and the season of examinations, when much attention has to be given to schools, especially those of higher grade. This year it has been a season of widespread sickness as well. Some distress and high prices have been caused by the partial failure of the latter rains. It is also a time for finishing up the work of the year, and in this respect we have several important events to record.

In October the North Local Church Union met at Kodikanal and united with the church there in ordaining Mr. G. Pakianadan as pastor, and Mr. Noyes reports as the result greater unity among the church members, fuller attendance at services, and more activity in Christian work.

Closely following this came the dedication of the enlarged Kotteimedu Church. This occasion called forth many interesting gifts from individuals, such as fifteen rupees from the wife of a native Christian official for a black-wood font, a pair of candlesticks and a sofa for the pulpit from church members, an embroidered pulpit cover from a former member, and an elegant pulpit Bible from the young peoples "Endeavor" society.

Later on came the installation of Rev. M. Eames over the new Kamudi Church, and that of Rev. S. Nallatambi over the Kombei Church, by the South and North Local Unions respectively. Pastor Nallatambi had been serving the Kombei Church for several years, but had not been installed, and a new interest in him has been awakened in the minds of his people by this closer relationship.

It took seven hours to go six miles of the distance between Kombei and Bodinayakanur, but it was accomplished during the night after the installation by four representatives of the mission, and on the following day the large, new church of Bodinayakanur was dedicated to the Lord.

But very little of our work is finished work; more is of the nature of laying foundations for the future. And so even at the end of the year in two congregations the corner stones were laid for substantial church buildings.

The Schools. Our school work is simply the laying of foundations for character and future careers of usefulness. It is not at all confined to any one period, as the frequent allusions to it have already shown, but the pressure of examinations is felt more keenly as the year draws to a close.

Of the 3,413 boys in our village schools 87 per cent, are Hindus and Muhammadans, while less than half of the few girls are non-Christians. These children remain under Christian influence on the average three or four years, and offer us a most important field for implanting the pure truth of the Word in their impressible minds and hearts, and these impressions can never be effaced. Even the teaching of secular subjects by Christian teachers has its value for our work. It brings the teacher into full sympathy with the children under him so that his religious instruction finds more ready entrance into their minds; it also in itself often gives the teacher opportunities in the lessons, and always in his own conduct and work, of emphasizing and exemplifying the lofty teachings of Christianity. The children frequently become the avenue by which we reach their parents and friends. Some of these boys are praying in secret and accept Christianity, others are less decided heathen.

One boy was unwilling to fall down with his parents at the feet of a Brahman priest and present offerings to him, and therefore ran away.

An intelligent father objected to his son's having any portion of the Bible in his hands, much more to his studying it, and refused to allow him to do either. But when he visited the school and heard the explanations of the teacher he allowed his son to have a copy again.

The school books of the Christian Vernacular Education Society are in general use, and they contain much Christian teaching which is carried by the pupils to their homes, and is thus brought to the knowledge of their friends.

The facility the children gain in singing Christian lyrics is beneficial and delightful both to the Christian congregations and to non-Christian friends. In one school of non-Christians the boys have learned the lyrics so well that when a number were present at a street preaching they were formed into a temporary choir and provided all the singing required.

In another place, when the missionary visited the house of a wealthy Hindu friend, the boys of that friend's house and neighborhood, who attended the mission school a mile away, sang as many Christian lyrics as were wanted. On all special occasions the school boys are called into aid in the singing.

It is from these schools, too, that the boys and girls come for our boarding schools, and from the boarding schools those are selected that are trained to became mission agents.

An interesting illustration of what a small village school can and should do is shown by the results secured by a teacher in a small village of 150 houses, where there is a congregation. The teacher is a man of God and is faithful in his work for the young. Two of the best young men of the village, though members of a grossly ignorant and superstitious family, were led by him to a desire to study and a love of Christ. They are now bright, earnest, intelligent Christians—among the most zealous and hopeful members of our mission. Others are now halting between two opinions, but it is hoped that in a few months or years they will follow their two relatives and become firm disciples of Christ. Through these young men a most hopeful work has been opened among the highest families of that community. During Mr. Jones's visit there a short time ago he found also a night-school in which 25 young men were studying, who on this occasion recited an aggregate of 112 Scripture verses. Several of the day school children had learned and were prepared to recite 140 verses each on the same occasion. These constituted the Bible lessons of the previous 2½ months and in addition to the verses they also gave the subjects of the lesson and the books and chapters in which they were found. Each of them had committed about 500 verses during the year and had been instructed in the lessons besides. No one of them is above ten years old. One was a Muhammadan, two Hindus, and two Christians. The other children had committed only the Golden Texts

and subjects. Thus the teacher is laying a foundation of usefulness and power in this small and humble school, which may result in a glorious edifice to God in this village in the near future.

Our Sunday Schools depend very largely on the pupils of the day schools, both primary, middle, and high, and in them we secure most precious results.

Miss D. T. M. Root has four Sunday Schools in connection with her girls schools in Madura. In some of them the Hindu mothers in coming to watch their daughters become almost as regular attendants as their children. The influence of these Sunday Schools extends into the week. Some of the children, during the noon intermission, gather the others in one room and imitate the Sunday School, singing lyrics, reciting Psalms, telling Bible stories and even offering prayer. In this process they soon become ashamed of their heathen marks, and though their mothers put them on them they rub them off before going to school. When one of the girls came in well covered with them the others began to point at and laugh at her, and in answer to the teacher's inquiry said, "See, she has on the heathen marks!"

In two of the stations the Sunday Schools are better attended than the other services. In many places those who gather from several streets or villages in the morning services hold separate Sunday Schools in the afternoon and attract many from their respective neighborhoods, who do not attend the general services. In Periakulam the morning service in the school room is attended by sixty Hindu and Muhammadan boys from three different places and as many Sunday Schools.

The Sunday School for Hindu girls in the same town has steadily won its way and overcome the opposition of the Hindus and the attendance has increased to forty. In the Sunday School held in the boys' day school room some adults always come in and form an interesting class.

The Sunday School connected with the Madura High

School is attended by about half the students of that institution. Mr. Jones has a very interesting English class of boys of the two highest classes in the school, and some of these young men show a very positive interest in the studies. One of these, a bright Brahman youth, recited one day at the closing session all the Golden Texts of the year; another gave not only the texts but also the names of all the subjects studied during the year. In fact many of the boys recited all or nearly all the Golden Texts of the year on that occasion. The session opens with three or four children's lyrics, which the boys sing with much zest and pleasure accompanied by the Baby Organ. Prayer is then offered, after which the lesson of the day is read in concert. They then separate into eight classes and study the lesson for twenty minutes, whereupon all gather again for the recitation of the Golden Text by the scholars, a few remarks on the subject, and the singing of a few more lyrics. We close with the Lord's Prayer. Boys who have been regular in attendance during the month receive an English or a Tamil illustrated paper which they prize highly. This work is a most pleasant and inspiring one. The study of God's word has on this occasion little of the perfunctory character of the same on week days. All attend freely and gladly and join heartily in all the exercises—even in the Lord's Prayer. They unconsciously imbibe the divine word and much valuable instruction imparted on the occasion. They eagerly learn the Christian lyrics and make vocal the same in their homes; they take with them the precious atmosphere of the school and are influenced by the same; they carry away with them Christian papers freighted with lessons of wisdom and pictures of cheer and instruction to their friends and relatives.

Of the Pasumalei Sunday School Dr. Washburn says:—"We are this year bringing to a close a scheme of Bible study begun twelve years ago with a view to studying each of the historical books of the Bible and the Epistles as a book and as a whole so far as it is suited to Sunday School study. Some books of the Pentateuch have been lightly

touched on and some of the Epistles have been passed over, because otherwise specially studied. A good number who began the plan twelve years ago are here to complete it. The result is that many among us have a better knowledge of the Bible and of the individual books in relation to the whole than they could have had by studying a series of choice selections. We are now in better condition to take up and use the international series of lessons than we could have been without such study. Eighteen members of the school have become communicants this year; five of them came from heathenism."

The Hindu Girls Schools, already referred to in connection with Sunday Schools, reach a class of children that are not reached by any other forms of Christian work, and through these girls many houses are opened to the visits of Bible women and missionaries. It is said that many, if not most, of the houses now opened to the Bible women in Madura were opened chiefly through the girls in these houses, girls who studied in our schools; and the Bible woman often finds herself helped and encouraged in these houses by the children, who recite to, and teach, their parents the verses learned in school.

Miss D. T. M. Root has charge of the four schools of this character in Madura. Among her teachers there has been an unusual amount of illness. There have been on the rolls during the year the names of 480 pupils.

The ubiquitous Hindu preachers made some trouble in the Central School, near the temple, but it was of short duration and the number of pupils has been steadily increasing.

When the pupils of the four schools were entertained by magic lantern pictures no school room was large enough for them all, and a Hindu gentleman kindly opened a large room in his house to a part of the pupils.

One little girl who has passed the fourth standard had often told her parents about Christ, and recently her

father has been to the head master's house, desiring to study into the Christian religion and showing much interest.

In the school at Dindigul the opposition has been more persistent.

In Periakulam all the Brahman girls were withdrawn, but their number was quickly filled up and before the end of the year some of them, too, returned. A Brahman gentleman took his daughter away and sent her to a Brahman teacher's mixed school. He said, "Teaching girls by themselves is undoubtedly the true method, but the religious teaching in the mission school is objectionable." However, the teacher made it a subject of prayer at different times that one and another caste might be opened to Christian influences by the sending of their girls to the school, and girls have come from every caste for which he prayed.

Miss Root complains of her schools being cramped by lack of funds, and this complaint is both general and chronic, for while our work increases our appropriations are rigidly kept down to the limits of past years.

As we do not generally attempt to maintain boarding schools where there are no resident missionaries, those of Tirumangalam and Palani were discontinued and the Melur school was moved to Manamadura. This we consider a great misfortune to the vacant stations, for the best results of our educational system are obtained through the boarding schools, where we have the children under immediate control for three years and more, and can foster their religious life to a degree impossible elsewhere. Nearly all of them are the children of Christians, but a few come from Hindu families as day scholars or even as boarders.

Of the seven Station Boarding Schools three are for girls and the remaining four for boys. They are all a great comfort and the work in them full of interest, and our Christians are glad to send their children to them. One man with his family even renounced Christianity because his son's fees could not be paid by the missionary and the

boy kept in the boarding school. In the Mandapasalei Girls School there are two praying bands and some of the youngest pupils are earning money to put into the church treasury.

The means of inciting them to Bible study through the Bible Union has been referred to. All the schools have contributed to the numbers admitted to the churches during the year. Mr. Noyes mentions the striking fact that of the considerable additions to the Kodikanal church, where there is no boarding school, nearly all were young people who had been pupils of boarding schools elsewhere. The standard of intelligence in such a membership is perceptibly higher than that of many of our village churches.

Our highest institution for girls is the Madura Female Normal School, which takes suitable candidates from the girls boarding schools and carries them up to the Middle School and Primary Higher Grade examinations for women.

Miss Swift, the principal, gives the following report:— "An efficient head mistress was added to our practising department early in the year, and, when later on our much loved and valued training mistress left us, her work was taken by this new teacher. Our staff now consists of the head master, two assistant masters, the training mistress and two assistant mistresses. This corps of teachers is supplemented by five pupil-teachers who take the entire responsibility of a class for a week or a month, at the end of which time they are relieved by five others. An average of 162 pupils in the twelve classes has been in attendance during the year.

Much of the best work of the school consists in private talks and prayer with individuals, and in this the teachers have rendered valuable assistance. Though no unusual work of grace has blessed us this year, we have had abundant evidence of the Lord's presence with us. Many of the girls have grown in grace, and in the knowledge of our Lord and Saviour, Jesus Christ. This has been a

year of sorrow and affliction to the mission in the illness and death of valued helpers. These sorrows have touched many pupils in the school very closely. Some have lost father or mother, or other relatives, but in the midst of these real afflictions they turn at once to the God of consolation for help. We have great comfort in seeing how earnestly many apply themselves to everything that will help them in their spiritual life, and in the tenderness of conscience manifested by others when reproved. Their simple faith, their habit and spirit of prayer, their daily Bible reading, in addition to personal testimonies from the girls in our tri-weekly meetings, are among the evidences of spiritual life among them.

The meetings held independently by the girls, besides their regular attendance upon school exercises, church services, prayer-meeting, and Sunday School, have been so numerous that we have felt the necessity of making a quiet effort to stop some of them, lest too much even of this good thing should be hurtful in its results.

We have cause for great thankfulness in view of the good health of the pupils during the year. Though the year has been marked by an unusual amount of illness among our people, we have had no serious cases in the school.

My contact with the women and girls of the mission has required me to think frequently of the question of the influence of our boarding school work upon our Christian community. In a few instances young women have left the school after years of study with no visible improvement beyond a certain amount of acquired knowledge, and I have had the grief of seeing a few younger pupils, overwhelmed by such unusual associations, lose their simplicity of character, but as I know more of the girls in school, and come more in contact with older women who have received their training in this and similar schools, I feel that it would be difficult to overestimate the benefits from this work. In habits of personal neatness, in refine-

ment of manner and of thought, in development of true character, there can be no comparison between our Christian women and their heathen sisters of the same class. But what is more important than any of these is the deep piety of many of our Christian women. Even in those cases where the results of this training have not been so satisfactory the religious impressions they have received can never be eradicated.

In the last government examinations of 137 sent up 119 passed; this number comprising all the candidates for the first and second Standards, the Middle School, School Management, and Teaching Power for the higher grade. These results we consider very creditable."

The Madura High School was mentioned at the beginning as requiring special effort to overcome the serious difficulties in its way. At the close of the year Mr. Jones was able to say:—"The work of the school has been carried on with more zeal and faithfulness than ever. The head master has worked hard, as I trust the examination results will show, and all the masters have spared no pains to do well their work. I regret that we have to part with the head master at the end of the year as he goes to Madras. We hope to add the Upper Secondary classes to the school during the coming year and I trust that these will prove attractive and useful. Bible instruction has been given during the whole year and fair progress made, as indicated by the monthly examinations. Prize giving was held the first part of December when the Maharajah of Ramnad presided. During the year considerable furniture has been added to the school and much done towards enlarging the gymnasium."

Pasumalei is the seat of our highest institutions of learning, taking boys from our boarding schools and carrying them up to the First Examination in Arts, the Secondary Grade Lower in the Normal School, and giving them a fair theological training.

Dr. Washburn gives the following report:—"The num-

ber on the rolls in the different departments of the institution is slightly larger than last year, viz., 404. The average attendance has also been larger. The abolition of the Government College in Madura at the end of the year somewhat increased the First Arts class in the College, and the opening of the Native College in Madura with lower departments and the consolidation and improvement of the schools of the town have tended to diminish the attendance in our High School classes. The institution has been strongest in the College and Middle School sections. Our increased accommodations have also made it possible to accommodate more in the boarding department and it has been crowded a great part of the year, sometimes providing for as many as 220 at a time.

Two experienced and much valued teachers in the High School and College left at the beginning of the year. One is an old pupil of the school and both were efficient and successful instructors. If we compare the results of our work as tested by the University examinations, with the average results from the institutions of the Presidency we have cause for gratitude. Of the 28 candidates sent up from the High School to the University Entrance Examination 12 passed, one in the first class. These are not proportions such as would be expected in Great Britain, or the United States, but they are fair for Indian schools, the majority of which pass a smaller percentage than this. The Middle School also did very well, but not so well as the previous year. As heretofore we have had a passed Hospital Assistant to instruct in Hygiene and superintend the exercises in Gymnastics. Gymnastic practice is compulsory in all departments of the institution and three certified teachers instruct in gymnastics and drill. Thorough examinations in both subjects were conducted by gentlemen from outside interested in out door sports, at much sacrifice of their convenience.

The Normal School includes classes for matriculates and also for the two primary grades of masters. All the pupils having passed the general education test requisite for

the grade of teacherships they are being trained for, the work of the masters is wholly given to training and instruction in method. There were 18 students in the previous year's class, 6 matriculates and 12 of lower grade. All the six matriculates passed the government examination in Method and also 6 of the Higher Grade Primary. Of the students twelve have entered the service of the mission, two have re-entered a higher class in the school, and four have sought employment outside the mission.

The classes which are to leave this year number twenty, including eight matriculates and twelve of lower grade.

The theological class numbers ten, all but one having newly joined the department this year. There is much diversity in the educational qualifications of the members of the class, from the First Arts to Middle School men. Some return from work in the district while others come directly from the college and school. This has necessitated teaching all the subjects by sections, and has much increased the work of the instructors. Professor Fisher's History of the Christian Church has been adopted as the text book in that subject and the Greek language and Testament have been re-introduced into the curriculum of studies for the higher grade.

The Hindu revival has had some effect upon the school attendance and Bible instruction; but this is rather apparent in the unresponsive way with which it is received than in any opposition. The attendance of the Hindu class has been very fair and I have usually come away from the lesson with a feeling of satisfaction that I have had the privilege of teaching at least some interested learners. Of the Bible instruction in the school I will only say that a half-hour is given to it each forenoon of five days of the week. A scheme of study for Christian students, planned for four years and covering most of the Historical books of the Bible and some of the Epistles, has been followed as heretofore. In addition the Peter Cator examination lessons are studied in the College and Matriculation classes while the Hindus are taught separately; of fourteen candidates

sent to the examination four only failed to get certificates and one gained a prize.

This year one of the High School class rooms has been rebuilt, an enclosing wall erected on two sides of the college quadrangle, and the last of a series of seven houses for masters and student-catechists completed. A large amount of furniture has been provided for the hall and class rooms recently erected.

The Theological, the Normal, and the College classes are well and sufficiently accommodated. The Middle and Primary Schools which also serve as a practising school for the Normal department have not sufficient accommodations but have been put into the High School, Theological Class rooms, and wherever we could find shelter for them.

The Inspector who examined the school in July reported to government as follows:—'The accommodation provided for the Normal and Practising departments is sufficient in size but it has a great disadvantage in want of compactness. The two class rooms in which the Normal classes are taught are contiguous but the Practising class rooms are some distances off and are located in three different parts of the premises. This scattered arrangement renders effective supervision impossible.' This is a matter which will have to be rectified.

About 50 useful volumes have been added to the library, and one of White's Physiological Manakins to the apparatus of Physiology,—the latter a gift. No addition of importance has been made to the endowment though a large endowment is greatly needed."

The committee of the mission having the oversight of the Institution at Pasumalei individually visited and inspected on several occasions during the year the various departments of the institution, conducted the written examinations in the Bible of most of the classes at the end of the year, and also conducted the annual examinations of the theological classes. Their report sums up briefly the

information concerning the school contained in the foregoing statement, and in the tables appended to this report.

Of the Bible study and the theological examination their report says, "Five students passed the Peter Cator examinations in the higher grade last year and five more in the lower grade; and this year six are to go for the former and thirteen for the latter. Theso are presumably mostly Christian students. The Hindu students of the higher classes have been taught by Dr. and Mrs. Washburn and those of the lower by Mr. S. Samuel, all in the Gospel of Matthew.

The instruction in all the departments has embraced 18 books of the Bible entire and 11 more in part, also the histories of Joshua, Gideon, Samuel, Saul, David, and Solomon. 12 of the 29 books are in the Old, and 17 in the New Testament. The selection seems to be a good one. A few memoriter lessons in Isaiah are the only lessons that appear to have been taken from the prophetical books.

The examination of the theological class by the committee was very satisfactory, that in Introduction to the Old Testament being unusually good.

In conclusion we rejoice in the steady upward progress manifested in so many ways in the institution and hope Dr. Washburn may be abundantly sustained in his plans for its further development."

MEDICAL WORK. Equally necessary with all other departments of our missionary work is that devoted to the alleviation of suffering and the preservation of life, the medical department. We are thankful to have three physicians among us working for the souls of men, as our Saviour so frequently did, by the healing of their diseases. Multitudes of the people still fail to appreciate the value of medical and surgical science. But multitudes more do, and every year finds the latter increasing.

When a man takes his wife, as one did, to a native

practitioner to be treated for cataract and has one of her eyes put out by unskilful puncturing, he begins to think that the missionary's advice to take her to the mission hospital was worth following.

We all rejoice in the prospect of having a women's dispensary for Dr. Root. As to the medical work for women Dr. Root writes:—"This work has been carried on as in former years but with perhaps added enthusiasm due to the prospect of new and more convenient buildings for our work. The staff employed has been essentially that of last year. The cases in town have been for the most part critical ones but we are glad that we are able to report that there have been no deaths among them.

The small hospital building has been fairly well patronized. We have treated 15,570 cases besides private cases not recorded in the dispensary books. Of the 15,570 cases 9,036 were new to us this year, the remaining 6,584 having been at one time or another on our books. Of the new cases 4,195 were medical only, 2,501 surgical, and 1,840 both medical and surgical. Under six years of age 2,201 were treated: between six and twenty-one 3,749, and over twenty-one 3,086. Of these 51 were Europeans, 123 Eurasians, 3,272 Native Christians (including Romanists), 815 Muhammadans, and the remaining 4,775 were Hindus. 54 confinement cases only were treated, but these represent much thought and anxiety as we are seldom called to uncomplicated cases. Patients now come from 219 villages in the Madura District; and from other districts we have seen 16 from Tinnevelly, 7 from Trichinopoly, 9 from Tanjore, 2 from Tuticorin, 1 from Cuddalore, 1 from Negapatam, 3 from Tranquebar, and 2 from Travancore."

Dr. Chester reports as follows:—"While the principal medical work in our mission district is carried on in the Madura and Dindigul Mission Dispensaries, we have also branch dispensaries at Pasumalei, Battalagundu, and Mandapasalei, where there are hospital assistants and a regular supply of medicines.

In the Madura Mission Dispensary there have been 16,477 new cases, or those coming for the first time, and a total of 27,330 old and new cases. This latter number indicates the number of prescriptions written. The number is larger than in any previous year and is owing to a much larger attendance of women and children. Dr. Root reports this special work, which continues to grow in importance. In the Dindigul Dispensary there were 10,386 new patients and a total of 21,307 old and new cases. There were more cases of vaccination from the fact that this is made compulsory within the Dindigul Municipality.

It may be interesting to note a few facts in connection with the classes of patients attending our mission dispensaries. Of the total of new cases in the Madura and Dindigul Dispensaries 12,589 were males and 14,274 females. Of these 129 were Europeans, 227 Eurasians, 2,227 Muhammadans, and 15,845 Hindus. These patients came from 1,011 different villages.

We have had during the year a large number of cases of fever, principally intermittent, and also more cholera than for many years previous. This has appeared in many towns and villages and in almost every part of the Madura District. This may be in part accounted for by the unusual amount of rain in the months of June and July, and the almost total failure of the north-east monsoon. And up to the very close of the year cholera still prevails in many parts of our district. I regret to say that not only have we lost a number of our native Christians from this disease, but some of our most valued native assistants. Cholera medicine has been freely and largely supplied from all our mission dispensaries, and very favorable reports have been brought to us of the efficiency of the cholera pills we distributed.

The Hospital Assistants, in all the dispensaries, as also the compounders, deserve commendation for very good and faithful service. All the trained native nurses have also shown a good record of work.

We have again, as a mission, to thank the Madura Municipality and the Dindigul Taluq Board and Dindigul Municipality for the kind grants they have made for another year to the Madura and Dindigul Dispensaries."

Recruits. It gave us great pleasure in November to welcome to our circle two new families, Mr. and Mrs. Humphrey, and Mr. and Mrs. Bailey; and in December Mrs. Hazen, who had visited the United States for her health; also Miss Noyes, who has just received her appointment as a member of the mission. We expect for them much joy and blessing in the work, and wish our new members success in encountering the difficulties, arising from the climate and language, incident to the first months of life in our district.

News from America in December caused us much anxiety on account of the very serious illness of Mrs. J. E. Chandler in Kansas City. And as we close the year we are filled with sorrow at the impending departure of Dr. and Mrs. Chester on account of ill-health. We can only commit them to our Father in heaven, hoping that He may restore and bring them back to us in His own time.

Results. What then have been the results of all this multiform labor? And what assurances of hope have we for entering into the work of the coming months and years? We shall not attempt to answer these questions with any degree of fulness, but feel that we have much to rejoice over. We always expect gains and this year we have them as usual. In some respects they are more than usual. Our first adherent was enrolled 52 years ago. From that time for forty years the number of adherents increased at the rate of 222 per annum. In the famine year, 1877, the number was increased by 2,209. Ten years thereafter the average rate per annum was not more than 100, making the average rate for 52 years 247. This year's addition, therefore, of 839 to our number is gratifying in itself; and all the more so in connection with the opposition that has arisen among

the Hindus, an opposition that has made itself felt in losses to five stations and no gain in a sixth. Death, too, has carried off 231, 73 more than last year.

The same number of stations have lost in church membership, but others have gained, so that the gain for the whole mission is 123.

While the absence of missionaries has led to a decrease in teachers and schools the number of catechists has considerably increased. It is pleasant that some of the recent additions to our force of faithful agents have come from the orphans saved from starvation in the famine. Although one pastor has been added to our force two have died and one resigned, so that we have fifteen against seventeen last year.

Our congregations have increased in number and the number of villages in which Christians are to be found is now 417, an increase over last year of nearly 9 per cent.

Contributions have advanced nearly twelve per cent, although one-third of the churches have contributed less than last year. The total of Rs. 8,416 represents an average of two-thirds of a rupee for every man, woman, and child, and two and one-third rupees for every church member. The Madura Station has done much better than this, for there the average for every soul is 2 rupees and for every communicant more than 4 rupees. This reveals effort and self-denial, and in some cases represents the devout offerings of the heart even while the stomach is crying for food; for there are those among our people who spend months every year with only one meal a day. The gain of over Rs. 1,300 in school fees at Pasumalei gives us an increase for the whole mission in spite of a serious decrease in the vacant stations.

Even the numbers that show no increase do show an amount of work and faithful effort on the part of our pastors and other agents that is in itself an assurance of more results to come.

The evidences of the blessed presence of the divine Spirit in our midst have been many. Dr. Chester mentions two of the meetings in the Week of Prayer, and two of his monthly meetings with the agents of his stations, when the Holy Spirit was manifestly present.

Mr. Perkins, in whose field have come the largest additions, says:—"It is interesting to note that though the missionary has had less time for regular evangelistic work, owing to building a new bungalow, the care of an extra station, and the necessity of rendering help in some cruel cases of persecution, this year should show a greater increase than in the previous year, when there were less distractions from the ordinary specific work of the station. It goes to show that the Lord is not limited to the use of our feeble instrumentality but in answer to prayer, or out of the good pleasure of His will, He can come and bless the words of the pastors and catechists through other channels than through the missionary. In nearly all the cases of additions this year word has not come from the people to the missionary but from the pastor or catechist to the missionary, saying 'Sir, there are thirty people in that village who if you come will embrace Christianity.' And a letter from another catechist announces that in another village seventy-five have embraced Christianity.

When the helpers of that station assembled for the last meeting of the year, and when the statistics of the year's work were brought in, and when they found how much the Lord had blessed this work there was a happy surprise manifested in the faces of all and special prayer of praise and thankfulness was offered to the Lord of the harvest. And they left the meeting feeling that the fight, the friction, the worry about money, the building of churches and schools was worth the enduring, and the opening year finds them with an earnest zeal for yet greater things from the hand of the Lord."

While then as a mission many of our plans remain unaccomplished, and we still feel the great need of eight new

missionaries and funds from the Board at home for carrying out our plan of providing district pastors and superintending catechists: yet we rejoice in the many blessings bestowed upon our work by our gracious heavenly Father and enter the work of the new year with unfaltering faith and hope.

APPENDIX.

I.

Extracts from Pastors' Reports.

MADURA EAST CHURCH.

Two young men have joined the church from heathenism and continue steadfast in their faith. Another lad, who came over to us from Romanism during the year through the instrumentality of a member of the church, is steadily increasing in faith under his care.

The number of enquirers, the requests for prayers from non-Christians, and the visits received from educated Hindus for religious conversation have been more than in the past year.

A respectable Hindu lady, when her husband was seriously ill and at the point of death, called at my house without his knowledge and begged me to offer prayers to the living Jehovah worshipped by the Christians for his recovery and conversion. This request she pressed all the more earnestly as her dear husband was about to die without being converted. The man having recovered she hopes to enter the church with a thank-offering on New Year's day. Not a few similiar incidents cheer us.

E. Yesadian, *Pastor.*

PASUMALEI CHURCH.

The past year has had in its congregation 284 men, women, and children, and in the church 175 individuals.

There were admitted to the church upon profession of faith 18 young men of the school, of whom 13 were from Christian families and 5 from the heathen. Of these latter, one young man's story is noteworthy. He has a father and mother and a host of relatives living in a village of the Tirumangalam Station and has a young wife whom he married when both were very young. He has been much persecuted two or three times, has had to flee away from his persecutors, finding at last a safe refuge

within the walls of this school. Up to date he stands firm and studies the word of God diligently. He will we hope become useful to his own people by and by.

A. Barnes, *Pastor.*

MALLANKINARU CHURCH.

The congregation are interested in keeping the Sabbath, attending church, and giving offerings. Some of the members gladly have family prayers and teach others about the Saviour. One Nallasami, teacher, who taught in my district died in his youth. A few minutes before his end he asked his brother to read Acts 7; 55, 56, 59, and then fell asleep saying, "So I commit my spirit unto the Saviour." I went to a village to see a woman infirm with age and disease and to administer to her the Lord's Supper. When I told her about the love of God and the blessings in store for His followers she said, "I love Jesus Christ and am eager to have the Lord call me to his sweet home." Then she died peacefully.

A. Perumal, *Pastor.*

ARUPUKOTTEI CHURCH.

The year commenced with the blessing of the Lord. The Christian people of this town were persecuted by a number of caste people here but they sought help chiefly from the Lord, and were delivered marvelously from their troubles and sorrows. A new place has been opened for prayer meetings at a cost of Rs. 100. This sum was wholly raised by the Christian people themselves. At one place 17 souls have embraced Christianity, and 40 Scripture portions were sold in a festival. When I read a few verses in the 5th chapter of Matthew's Gospel a man bought it with great joy. When a teacher's daughter was in a hopeless condition God raised up the child and he thankfully offered two lamps for the pulpit. In one village the people have contributed a sum of Rs. 250 towards the erection of a substantial church building.

Y. S. Taylor, *Pastor.*

KAMUDI CHURCH.

I have been providentially guided this year to work in the

eastern parts of Mandapasalei Station, resigning West Karisakulam Church. Kamudi pastorate comprises 29 village congregations including about 600 souls, of whom 162 are communicants and 142 baptized persons. I am assisted by nine catechists, one evangelist, one Bible woman, and two teachers.

More than 200 souls have embraced Christianity this year. There are now wonderful movements in several villages connected with this pastorate. May the same Holy Spirit that converted 3,000 souls in one day during the time of Pentecost convert the people of this region, who are toddy drinkers and skilful robbers.

M. Eames, *Pastor.*

SEVALPATTI CHURCH.

There are 611 Christians under my pastoral care of whom 146 are church members.

When the Maharajah of Ramnad came on circuit to this region I visited him and gave him a copy of our mission annual report for 1888. He accepted it with thanks and expressed his pleasure on learning of our mission work on his estate, and promised to help me. The following facts will show that our work has been blessed this year:—

1. Forty-eight have been admitted to the church of whom thirty-three came on profession.

2. More than fifty souls have embraced Christianity.

3. Christians have given cheerfully for my support and for other purposes. One Christian bought a gong for Rs. 12 and gave it for his village church.

4. Hindu friends also gave donations for church repair, and a catechist's house. In one village they gave Rs. 40 and in another Rs. 30. A priest of the Reddy Caste gave a rupee.

5. Some high caste people Nayaks, Maravars, Chetties, Kavandars, and goldsmiths, have embraced Christianity. A Nayak joined the church on profession and took communion with Christians from the low castes without fear of the world.

Another embraced Christianity three years ago and now has gone to Mandapasalei Boarding School to learn more about the truth. A Reddy boy at Sevalpatti studies at Mandapasalei for the IVth Standard. He has left his parents and relatives and

lives like a Christian boy among our Christian students. One Chetty in one place with his family and a Kavandan in another have embraced Christianity.

When a Maravan came to my house with a Christian four months ago from an adjacent village I asked him, "For what have you come?" and he replied, "I wish very much to be a Christian. Please accept me and enter my name in your register." I asked him again, "Why do you like Christianity?" He replied, "Sir, I came to your tent when you pitched it in a tank near my village last month. I listened to your preaching about the Lord Jesus and observed your work. In that moment I received an impression in my mind about Christianity. So I wish to be a Christian." I accepted him and taught him about our Saviour and his Salvation, and his duties, and requested him to go every Sabbath to church at his village. Now he seems to be a good Christian.

M. THOMAS, *Pastor.*

DINDIGUL CHURCH.

The agitation of the Hindu preachers in this town was so great that for some time we had to give up street preaching.

A well-to-do vakil of this town, of whom mention was made in my last report, has bought not only the Bible but Rhenius's Evidences of Christianity, Men of the Bible, a Commentary, and several religious books. He devotes daily some time to reading them and to taking notes. His object in doing this is not yet clearly known.

I am glad to state that the opposition of the Hindus has gone so far as to open the eyes of the apathetic Christians and to provoke them to preach Christ and Him crucified and defend strongly the religion they have embraced. Street preaching has begun again with more zeal and vigour and some of the members of the congregation, who had been indifferent before, have joined me and the singing band of station school boys, and preach to the heathen with earnestness and love.

In one of the suburbs of this municipality cholera broke out in a violent form. Doctor Chester visited their poor houses and huts daily with medicine and by the blessing of God helped not a little to check the disease.

J. COLTON, *Pastor.*

PUGAILEIPATTI CHURCH.

The Christians that belong to this congregation are living in eight different villages, and Sunday services are held in three places. Scripture texts, prayers, and the creed are taught to those who wish to join the church. About 120 meet together on Sunday for divine worship.

One member from Colombo takes much interest in the religious welfare of his relatives and testifies to all Hindu friends whom he meets that Christ is the Saviour of the universe.

Some members of my congregations were once found breaking the Sabbath and even when I reproved them they did not desist from their work. But since they have had some worldly loss, which made them recognize the hand of God, they have repented.

Two Hindus who received the Bible are continually reading it and have declared that Christianity is the true way of salvation, and that they may very probably join the church. I am led to think that they are very near to Christ.

A. Clark, *Pastor.*

PALANI CHURCH.

The death of the head man of the Manur congregation is one of the chief events of this year. He was attacked by cholera and was called away November 27 to heavenly bliss. On the next day his aged father Abraham, also a church member, was called by the Redeemer to his eternal rest.

As the new church building is on the side of the public road many of the heathens come to hear the Gospel. One of the church members, who came from Ceylon, has promised to give Rs. 12 to buy a gong for one congregation.

A. David, *Pastor.*

BATTALAGUNDU CHURCH.

There are 260 adherents under my pastoral care, of whom 117 are communicants. Five families containing eleven souls were added to the church. One boy and one girl, orphans brought up by Mrs. C. M. Chandler, died good Christians. G. Vedamanikam catechist, who assisted me very much in Gospel work, died by cholera very suddenly while he was doing his Lord's work faithfully.

I visit some private Christians in the towns and other villages, who are really learning and praying to Jesus at their houses, and one of them, a goldsmith, read the Gospel of Luke in two days and told me the history in it: he is now reading other portions of the Bible.

A. PICHEIMUTTU, *Pastor.*

KODIKANAL CHURCH.

The church at Kodikanal has a membership of 236 men, women, and children, of whom 114 are communicants. One heathen youth has embraced Christianity and has married a Christian girl.

Every evening about dark, we have a short prayer meeting with those who are returning home from their work. We often visit the servants at different bungalows, asking them to attend our Sabbath and other meetings, and have prayers with them. The young men of the congregation and others hold singing concerts in the school house. Some of the members help in our street preaching by singing and exhorting, and in other ways render much assistance in our work.

Education is much valued and sought after in all the hill villages.

G. PAKIANADAN, *Pastor.*

KOTTEIMEDU CHURCH.

This year thirteen persons who are relatives of my congregation and two persons in another village have joined this congregation by the mercy of God, and they are consistent and faithful in studying the Bible.

Mention should be made of two who died: Paramabai the wife of Mr. Sebastian, Civil Apothecary, who helped this congregation very much; and John, the deacon of the church.

Our people determined to enlarge the church. For the purpose Rs. 300 was collected by the Young Men's Society and others, and Rs. 300 was given by the mission. With this Rs. 600 they added two wings to the church. Some of the missionaries and pastors came here and dedicated the church on the 17th October.

C. WILLIAMS, *Pastor.*

KOMBEI CHURCH.

Of those who have joined the church this year was one man

whose wife refused to become a Christian and to enter the church. This poor Christian told me of it with a heavy heart. She did not repent even though I advised her with persuasions and warnings. One day she unexpectedly came to the church and attended the service. Then her husband reported the matter joyfully saying that God had heard his prayers and caused her to repent.

Another Christian had a field. It happened that he sowed his seed after all the other farmers had sown and all their grain had sprouted. When he did sow he found that the grasshoppers had destroyed the young grain of the others. Though he was very anxious yet he strengthened his faith and kneeled down at the four corners of his land and prayed to God. God heard his prayers and protected his grain. Perceiving that the grasshoppers did not endanger his crops several people asked him to come to their fields and pray to God for the safety of their crops. After he thus prayed in their fields their crops were protected.

S. NALLATAMBI, *Pastor.*

KAMBAM CHURCH.

The year under review forces me to record the death of 7 communicants and 34 other members of this pastorate. My son James was at Periyar doing voluntary evangelistic work in connection with his other work and setting a good example, but having been taken ill with the dropsy he suffered patiently and departed this life with perfect peace. Although we deeply feel his loss and that of many Christians, yet we have reason to thank God that He has enabled us to add 150 souls to the congregation. 7 relapsed families containing 24 souls have joined again and a village congregation containing 63 souls, Paliars, a hill tribe, has been newly added to the pastorate. At present there are under my pastoral charge 467 souls, of whom 227 are communicants and 240 baptized persons.

In order to stir up the congregations to observe the meetings and do other evangelistic work I have made during this year several tours in the plains, staying 164 days away from home. The church which I began to erect at Periyar has been completed at a cost of Rs. 120, contributed by gentlemen.

S. ISAAC, *Pastor.*

II.

Pasumalai Teaching Staff.

Rev. G. T. Washburn, D.D., *Principal.*

THEOLOGICAL DEPARTMENT.

The Principal.
Mr. D. S. Herrick, B.A.
Rev. Albert Barnes, M.A.
„ W. A. Buckingham.

NORMAL SCHOOL.

Mr. W. Devapiriam Clarke, B.A., *Headmaster.*
„ R. Sivasambaiyar.
„ R. S. Ignatius, *Headmaster, Prim. Practising School.*

COLLEGE AND HIGH SCHOOL.

The Principal.
Mr. D. S. Herrick, B.A.
„ T. S. Muthusami Aiyar, B.A.
„ T. S. Ananthaiyar, B.A.
„ V. W. Stephenson, *Jaffna College.*
„ Sesha Sastri.
„ P. D. Jesudasan.

MIDDLE SCHOOL.

Mr. A. Samuel, *Headmaster.*
„ S. Moses.
„ A. Pakianadan.
„ M. Abraham.

Mr. S. Devanesam, { *Passed Hospital Assistant.* / *Teacher of Hygiene.*

Mr. G. Joseph.... }
„ I. David..... } *Certificated Teachers of Gymnastics.*
„ J. Samidasan }

SCHEDULE OF STUDIES OF THE THEOLOGICAL CLASSES FOR 1889.

	English Class, 1st Division.	Progress.	Teachers.
1	Bible	Epistles Romans, Gal., Timothy & Titus	Rev. A. Barnes.
2	Dogmatic Theology	Existence and Attributes of God, Humanity & Divinity of Jesus Christ, Personality & Divinity of the Holy Ghost.	Do.
3	Hopkins's Study of Man–Metaphysics	1st Class, whole book; 2nd Class, 6 chap.	The Principal.
4	Church History (Fisher)	The ancient Era. First four periods.	Mr. D. S. Herrick.
5	Introductions to the O.T. (Barrows)	Introduction to the O. T. pp.165—394.	Rev. W. A. Buckingham.
6	Paley's Evidences of Christianity	Part I and II, 1 chap. only; pp. 1—214.	Do.
7	Homiletics	First 14 chapters	Rev A. Barnes.
8	Greek	Grammar & Gos. of Mark, First 2 chap.	Mr. D. S. Herrick.
9	Messianic Psalms	Seven Psalms finished	Rev. A. Barnes.
	English Class, 2nd Division.		
1	Bible	With the 1st division	Rev. A. Barnes.
2	Theology	do.	Do.
3	Hopkins's Study of Man	do.	The Principal.
4	Church History (in Tamil)		Rev. W. A. Buckingham.
5	Introduction to the O. T.	With the 1st division	Do.
6	Paley's Evidences of Christianity	do.	Do.
7	Homiletics	do.	Rev. A. Barnes.
8	Messianic Psalms	do.	Do.

Tamil Class, 3rd Division.

All the studies of the English 2nd division excepting Hopkins's Study of Man and the Introduction to the O. T., Tamil Introduction to the New Test. pp. 158—286.

III.

Synopsis of Stations.

MADURA, 1834.

Rev. J. P. Jones, *resident missionary,* Mrs. Jones; Rev. F. Van Allen, M.D., *mission physician,* Mrs. Van Allen; Miss M. P. Root, M.D., *women's medical work;* Miss E. M. Swift, *female normal school;* Miss H. A. Houston and Miss M. M. Root, *Bible women's work;* Miss D. T. M. Root, *Hindu girls' schools;* Rev. R. Humphrey, Mrs. Humphrey.

Rev. E. Yesadian, *pastor, East Church;* 10 *catechists,* 1 *evangelist,* 36 *teachers,* 15 *Bible women.*

DINDIGUL, 1835.

In charge of Rev. J. P. Jones.

Miss C. S. Bell, *boarding schools;* Miss B. B. Noyes, *women's work and Hindu girls' school.*

Rev. J. Colton, *pastor, Dindigul Church;* Rev. A. Clark, *Pugayileipatti Church;* Rev. A. Savarimuttu, *evangelist;* 15 *catechists,* 35 *teachers,* 2 *Bible women.*

TIRUMANGALAM, 1838.

In charge of Rev. J. C. Perkins.

Rev. A. Perumal, *pastor, Mallankinaru Church;* 20 *catechists,* 2 *evangelists,* 14 *teachers,* 1 *Bible woman.*

TIRUPUVANAM, 1838.

In charge of Rev. H. C. Hazen.

Rev. G. Vedanayagam, *evangelist;* 9 *catechists,* 1 *evangelist,* 6 *teachers,* 1 *Bible woman.*

PASUMALEI, 1845.

Rev. G. T. Washburn, D.D., *resident missionary,* Mrs. Washburn; D. S. Herrick, Esq., *instructor;* Rev. H. L. Bailey, Mrs. Bailey.

Rev. A. Barnes, M.A., *pastor, College Church;* Rev. W. A. Buckingham, *teacher;* 3 *catechists,* 1 *evangelist,* 17 *teachers,* 2 *Bible women.*

PERIAKULAM, 1848.

In charge of Rev. J. S. Chandler.

Rev. C. Williams, *pastor, Kotteimedu Church;* Rev. S. Isaac, *pastor, Kambam Church*; Rev. S. Nallatambi, *pastor, Kombei Church;* 15 *catechists,* 1 *evangelist,* 35 *teachers,* 2 *Bible women.*

MANDAPASALEI, 1851.

Rev. J. C. Perkins, *resident missionary,* Mrs. Perkins; Miss M. R. Perkins.

Rev. M. Eames, *pastor, Kamudi Church;* Rev. M. Thomas, *pastor, Sevalpatti Church;* Rev. Y. S. Taylor, *pastor, Arupukottei Church;* 31 *catechists,* 1 *evangelist,* 22 *teachers,* 2 *Bible women.*

BATTALAGUNDU, 1857.

Rev. J. S. Chandler, *resident missionary,* Mrs. Chandler.

Rev. A. Picheimuttu, *pastor, Battalagundu Church;* 11 *catechists,* 2 *evangelists,* 18 *teachers,* 1 *Bible woman.*

MELUR, 1857.

In charge of Rev. H. C. Hazen.

4 *catechists,* 2 *evangelists,* 12 *teachers,* 4 *Bible women.*

KODIKANAL, 1857.

Rev. J. T. Noyes, *resident missionary,* Mrs. Noyes.

Rev. G. Pakianadan, *pastor, Kodikanal Church;* 2 *catechists,* 1 *evangelist,* 8 *teachers,* 1 *Bible woman.*

PALANI, 1862.

In charge of Rev. J. S. Chandler.

Rev. A. David, *pastor, Palani Church;* 12 *catechists,* 18 *teachers,* 3 *Bible women.*

MANAMADURA, 1864.

Rev. H. C. Hazen, *resident missionary,* Mrs. Hazen.

10 *catechists,* 1 *evangelist,* 18 *teachers,* 3 *Bible women.*

TABLES.

No. I.

Statistics of Congregations.

Name of Station.	When first occupied.	Native Agency.							Villages in which are Christians.	Congregations.	Men.	Women.	Children.	Total.	Gain or Loss.	Births.	Deaths.	Marriages.	Average Sabbath Attendance.	Sabbath Schools.	Sabbath School Attendance.	Men able to read.	Women do.	Children do.	Amount Raised by Congregations.								
		Ordained.	Catechists.	Evangelists.	Bible Women.	Masters.	Mistresses.	Total.																	Station Purposes.			Other Purposes.			Total.		
																									Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Madura	1834	1	10	1	15	26	10	63	20	14	181	251	379	811	—7	26	14	4	651	18	662	141	162	205	1403	3	5	219	0	5	1622	3	10
Dindigul	1835	3	15	0	2	27	8	55	64	30	544	490	676	1710	75	52	13	19	1100	2	210	317	122	192	696	15	8	289	15	5	986	15	1
Tirumangalam	1838	1	20	2	1	13	1	38	57	37	477	414	678	1569	67	70	36	7	987	4	170	262	96	148	478	0	0	344	4	2	822	4	2
Tirupuvanam	1838	1	9	1	1	3	3	18	16	16	104	124	130	358	—6	12	9	9	214	6	64	41	29	25	126	4	2	54	8	1	180	12	3
Pasumalei	1845	2	3	1	2	15	2	25	4	2	191	42	58	291	—2	3	3	2	237	1	201	184	33	30	250	0	0	140	0	0	390	0	0
Periakulam	1848	3	15	1	2	29	6	56	56	40	715	799	1333	2847	276	129	87	26	1434	38	879	337	105	215	1648	2	8	64	6	0	1712	8	8
Mandapasalei	1851	3	31	1	2	16	6	59	106	60	841	798	1240	2879	386	74	32	18	1600	29	580	402	140	130	1075	10	0	245	8	0	1321	2	0
Battalagundu	1857	1	11	2	1	12	6	33	29	17	169	211	417	797	—94	31	12	10	503	21	402	96	62	128	412	9	6	40	10	2	453	3	8
Melur	1857	0	4	2	4	10	2	22	13	7	38	37	81	156	—33	8	6	...	110	7	118	35	23	32	116	0	0	20	0	0	136	0	0
Palani	1862	1	12	0	3	12	6	34	17	12	140	159	349	648	...	29	13	4	478	16	390	59	35	88	171	2	3	32	0	6	203	2	9
Manamadura	1864	0	10	1	3	15	3	32	33	22	151	161	261	573	142	20	4	6	358	2	70	50	42	64	169	1	6	32	5	4	201	6	10
Kodikanal	1867	1	2	1	1	5	3	13	2	2	65	65	106	236	35	6	2	9	115	2	65	52	35	34	317	5	3	69	6	8	386	11	11
Total	...	17	142	13	37	183	56	448	417	259	3616	3551	5708	12,875	839	460	231	114	7787	146	3811	1976	884	1291	6864	6	5	1552	0	9	8416	7	2

No. II.—*Statistics of Churches.*

Name of Station.	Churches.	Date of Organization.	Pastors.	Date of Ordination.	Present Membership.	Contributions.	Additions. By Profession. Baptised in Infancy.	From Romanists.	From Heathen.	Total by Profession 1888.	By Letter from Madura Mission Churches.	From other Missions.	Restored to Church Privileges.	Total.	Losses. Dismissed to Madura Mission Churches.	To other Missions.	Suspended.	Excommunicated.	Struck from Records.	Deaths.	Total.	Gain, or Loss.	Gain, or Loss by Stations.	Present Membership Do.	Children baptised this Year.	Baptised Persons in Congnot Communicants.
						Rs. A. P.																				
Madura	Station	1834			99	468 11 2	4	..	..	4	17	..	..	21	..	2	..	2	1	2	7	14			5	89
	Madura West	1868			121	415 14 9	..	1	..	1	6	20	..	27	13	6	..	..	1	3	23	4	9	398	4	97
	Madura East	1872	Rev. E. Yesadian ..	1888..	178	737 9 11	5	2	2	9	6	2	..	17	7	2	..	..	15	2	26	—9			9	147
Dindigul	Station	1835			272	431 15 6	9	2	6	17	..	..	4	21	..	..	3	..	..	4	7	14			24	589
	Dindigul	1858	Rev. J. Colton	1875..	160	494 15 7	10	1	1	12	2	..	..	14	7	..	..	..	..	4	11	3	20	470	7	160
	Pugayilelpatti	1872	„ A. Clark	1872..	38	60 0 0	1	2	..	3	..	..	..	3	..	..	..	..	..	..	..	3			8	130
Tirumangalam	Station	1838			149	300 0 0	..	..	7	7	..	..	..	7	..	..	..	..	2	..	2	5			3	75
	Mallankinaru	1855	Rev. A. Perumal	1885..	127	400 0 0	3	..	1	4	2	..	1	7	..	..	..	..	2	..	2	5	12	362	13	78
	Trinity	1885			86	122 4 2	3	..	..	3	..	..	..	3	..	..	..	..	..	..	..	..			..	20
Tirupuvanam	Station	1838			84	180 12 3	..	..	2	2	..	2	..	4	..	..	1	..	24	3	28	—24	—24	84	2	82
Pasumalai	Station	1845	Rev. A. Barnes	1871..	175	390 0 0	13	..	5	18	7	5	2	32	2	..	..	..	1	..	3	29	29	175	4	196
Periakulam	Kotteimedu	1856	„ C. Williams	1858	89	434 7 7	4	..	2	6	5	3	..	14	9	1	..	..	..	4	14	..			9	71
	Andipatti	1859			93	138 15 7	5	..	2	7	..	..	..	7	..	..	..	..	17	3	20	—13			3	100
	Kambam	1856	„ S. Isaac	1872	160	352 1 6	5	1	4	10	5	1	..	16	5	..	2	..	..	6	13	3			21	183
	Koilapuram	1856			67	61 8 0	1	..	..	1	2	..	..	3	7	..	1	..	..	1	9	—6	—2	614	1	57
	Kombei	1856	Rev. S. Nallatambi	1883..	114	386 13 7	1	..	14	15	7	2	..	24	6	..	..	..	3	8	17	7			16	105
	Bodinayakanur	1859			91	338 10 5	2	..	6	8	..	2	1	11	..	..	..	..	..	4	4	7			5	96
Maudapasálei	Station	1851			119	192 8 0	14	..	2	16	5	3	..	24	3	2	..	..	..	2	7	17			5	98
	Velanurani	1855			53	64 0 0	..	..	7	7	..	..	..	7	..	..	..	..	12	..	12	—5			8	52
	Karisakulam East	1855			56	98 12 0	..	..	..	..	3	..	..	3	..	..	..	..	..	..	..	3			2	38
	Kanjampatti	1858			67	73 0 0	2	..	..	2	..	..	..	2	..	..	..	..	10	..	10	—8			..	47
	Sevalpatti	1855	Rev. M. Thomas	1873..	146	358 0 0	9	11	13	33	3	11	..	47	4	3	1	3	..	..	11	36	80	803	19	100
	Arupukottei	1883	„ Samuel Taylor	1883	150	252 2 0	2	..	5	7	4	2	..	13	3	1	..	..	2	6	7			11	130
	Karisakulam West	1855			72	62 0 0	1	..	2	3	5	..	..	8	..	..	..	..	..	..	..	..			4	50
	Kamudi	1889	„ M. Eames	1870	89	144 8 0	2	..	31	33	6	2	..	41	2	..	..	..	28	..	28	—20			24	86
	Paralechi	1855			52	76 4 0	..	..	1	1	9	4	..	14	..	..	..	..	..	1	3	38			2	50
Battalagundu	Battalagundu	1872			117	222 3 7	5	..	7	12	2	2	..	16	13	..	1	..	..	2	16	..			7	102
	Silukkuvarpatti	1872	„ A. Picheimuttu	1884	62	75 11 1	1	2	..	3	3	..	..	6	2	..	..	1	..	1	4	2			6	64
	Ammapatti	1872			77	54 0 6	1	1	..	2	1	3	..	6	..	..	..	..	..	..	..	..	—17	325	7	84
	Ponmanpatti	1876			51	63 11 7	1	1	..	2	..	..	..	2	6	..	..	16	..	2	24	—22			3	58
	Chandlerpuram	1878			18	37 8 11	..	..	..	..	2	..	..	2	3	..	..	1	..	1	5	—3			3	20
Mélúr	Station	1857			50	136 0 0	..	1	..	1	..	..	..	1	..	..	..	..	3	..	3	—2	—2	50	..	55
Palani	Station	1862	Rev. A. David	1886..	113	203 2 9	..	..	5	5	..	..	..	5	4	..	..	..	..	..	4	1	1	113	15	126
Mánámadnra	Station	1864			54	201 6 10	2	..	..	2	3	..	..	5	..	..	..	..	10	..	10	—5	—5	54	8	96
Kodikanal	Station	1857	„ G. Pakianadan	1889..	114	386 11 11	14	1	1	16	4	2	..	22	..	..	..	..	..	..	..	22	22	114	4	117

No. III.—*Statistics of Evangelistic Work.*

Name of Station.	Itineracy.							Work of evangelists for Hindus.		Work of the Bible Women.							Book Distribution.							
	Number of Itineracies.	No. of Encampments.	No. of days of Encamp.	Days Labor of Missionary	Total days labor of Native Agents.	No. of separate Villages visited.	Hearers.	No. of Villages visited.	No. of Hearers.	No. of Bible Women.	No. of Persons under Instruction.	Do. received this year.	No. of separate Houses visited.	No. of Hearers.	No of Bibles sold & given.	No. of Test. do. do.	No. of Bible Portions sold and given	Amount Realised for Scriptures and Portions.			No. of Tracts and Handbills.	School and other Books.	Amount Realised for Tracts and Books.			Total of Receipts.		
																		Rs.	A.	P.			Rs.	A.	P.	Rs.	A.	P.
Madura	6	28	55	7	841	359	62,591	420	21,279	15	893	306	1325	25,530	57	28	224	28	5	2	12180	2639	142	1	3	170	6	5
Dindigul	7	13	63	6	378	488	24,676	...	.....	2	32	27	260	3360	14	30	499	16	8	3	15684	610	71	11	4	88	3	7
Tirumangalam	3	4	15	...	164	111	5,000	380	11,000	1	34	5	182	2000	17	15	150	12	8	0	18000	320	62	4	0	74	12	0
Tirupuvanam	1	3	5	...	45	60	3,142	180	4,894	1	45	4	140	2091	1	...	190	4	8	6	3211	140	13	13	6	18	6	0
Pasumalei	4	8	24	...	504	46	4,560	14	5,400	2	77	11	60	2021	15	20	286	13	5	2	4030	316	599	5	6	612	10	8
Periakulam ...	8	17	54	5	332	215	23,521	215	11,107	2	78	34	96	4572	40	19	49	20	4	3	7985	1165	130	6	11	150	11	2
Mandapasálei	3	14	27	8	301	287	17,000	350	15,000	2	50	11	200	3000	50	27	165	27	13	0	6000	487	185	13	3	213	10	3
Battalagundu	7	13	35	...	307	145	10,866	346	18,755	1	7	1	110	6443	18	12	38	13	13	5	3980	884	70	8	5	84	5	10
Mélúr.....	6	15	34	...	187	157	16,616	636	17,295	4	68	16	643	9613	...	...	168	2	9	3	3052	65	15	3	2	17	12	5
Palani.....	3	3	15	...	95	104	7,501	...	.....	3	95	33	255	6971	1	3	68	5	8	7	2041	491	41	6	7	46	15	2
Mánámadura...	2	12	22	...	166	189	5,134	449	4,400	3	50	31	555	5936	27	3	9	12	11	0	2121	984	121	13	7	134	8	7
Kodikanal	2	9	17	...	63	43	1,752	43	1,219	1	9	7	64	432	6	10	69	3	3	2	356	185	13	5	10	16	9	0
Total...	52	139	366	26	3383	2204	182,359	3033	110,349	37	1438	486	3890	71,969	246	167	1915	161	1	9	78,640	8,286	1467	13	4	1628	15	1

No. IV.

Statistics of Educational Work.

Name of Station.	Pasumalai Inst., Madura Girls Nor. Sch. High and Middle Schools.								Station Boarding Schools.								Village & Station Primary Schools.									Hindu Girls Schools.				Fees from all Schools.		
	No. of Teachers.	Theological Students.	Normal Students.	Stuts. on Roll in Col. Dept.	Stu. on Roll in H. Sch. Dept.	Do. on Roll in Mid. Sch. do.	Do. on Roll in Primary. do.	Total of Students.	No. of Schools.	No. of Masters.	No. of Mistresses.	No. of Pupils recd. in 1889.	No. of Pupils left in 1889.	M. Pup. on Roll in Mid. Dep.	M. Pup. on Roll in Prim. do.	F. Pup. on Roll Middle do.	F. Pup. on Roll Prim. do.	Total Pupils on Rolls.	No. of Schools.	No. of Masters.	No. of Mistresses.	No. of Christian Boys on the Rolls.	No. of Christian Girls on the Rolls	Total.	No. of other Boys.	No. of other Girls.	Total.	Total of Scholars.	No. of Schools.	No. of Teachers.	No. of Scholars on the Rolls	Grand Total on the Rolls of all Schools.	Rs.	A.	P.
Madura	14	-	-	-	39	75	97	211	.	.	.	...	...	...	...	...	...	...	11	10	...	49	8	57	355	9	364	421	5	15	356	1145	2405	15	5
Fem. Nor. School	7	-	22	-	..	52	83	157	.	.	.	...	...	...	...	...	...	...	11	10	...	49	8	57	355	9	364	421	5	15	356	1145	361	8	0
Dindigul	-	-	-	-	..	.	...	...	2	2	1	27	11	4	22	.	20	46	26	24	4	42	24	66	715	23	738	804	1	4	80	930	1361	14	0
Tirumangalam	-	-	-	-	..	.	.	...	.	.	.	...	...	...	...	...	...	...	7	6	1	26	12	38	112	1	113	151	1	2	26	177	97	8	0
Tirupuvanam	-	-	-	-	..	.	.	...	.	.	.	...	...	...	...	...	...	...	4	2	2	7	3	10	47	5	52	62	1	2	16	78	5	10	0
Pasumalei	15	12	26	83	73	151	59	404	.	.	.	...	...	...	...	...	...	...	1	1	...	...	...	...	30	...	30	30	1	1	14	448	5573	9	0
Periakulam	-	-	-	-	.	.	.	...	1	3	-	29	21	10	32	.	...	42	24	23	4	85	24	109	412	12	424	533	1	3	71	646	531	5	4
Mandapasálei	-	-	-	-	..	..	..	...	2	3	2	41	38	6	23	.	25	54	12	11	3	91	9	100	188	10	198	298	1	2	30	382	286	15	8
Battalagundu	-	-	-	-	..	..	..	...	1	1	3	15	23	...	...	7	31	38	12	12	1	33	9	42	243	7	250	292	2	2	29	359	196	12	4
Mélúr	-	-	-	-	..	..	..	...	.	.	.	...	...	...	...	...	...	...	5	9	1	17	2	19	149	...	149	168	1	2	28	196	142	14	9
Palani	-	-	-	-	..	..	..	...	.	.	.	...	...	...	...	...	...	...	15	12	6	40	23	63	384	30	414	477	1	3	67	544	260	4	0
Mánámadura	-	-	-	-	..	..	..	...	1	2	-	36	13	3	20	.	...	23	5	13	1	10	...	10	253	...	253	263	2	3	67	353	166	9	6
Kodikanel	-	-	-	-	..	.	..	...	.	.	.	...	...	...	...	...	...	...	7	5	3	36	19	55	89	8	97	152	.	.	...	152	30	13	0
Total	36	12	48	83	112	278	239	772	7	11	6	148	106	23	97	7	76	203	129	128	26	436	133	569	2977	105	3082	3651	17	39	784	5410	11,421	11	5

Donations.

The following donations, received by those under whose names they are severally specified, are thankfully acknowledged.

Miss Bell.

For the Dindigul Girls' Boarding School.

C. E. Society, May Flower Church, Indianapolis, U. S. A. $5

Rev. E. Chester, M.D.

For the Dindigul Dispensary.

	Rs.	A.	P.
Dindigul Taluq Board	1,368	0	0
Dindigul Municipality	455	0	0
Joint grant of above, for medicine ...	650	0	0
C. H. Mounsey, Esq., C.S.	25	0	0
Christian Vernacular Education Society ...	50	0	0
J. E. Evans, Esq.	25	0	0
T. Koll, Esq.	20	0	0
A native friend	50	0	0
Syed Mustafa Sahib and three Muhammadan friends	84	0	0

For the Madura Mission Dispensary.

Madura Municipality	300	0	0

For Mrs. Chester's Girls' Schools.

Mrs. C. C. Glazier	200	0	0
A friend in India	100	0	0
A friend in Dindigul.	20	0	0
Through a friend in America	35	0	0
Dindigul Native Benevolent Society ...	70	0	0

For General Mission and Evangelistic Work.

C. C. Glazier, Esq., B.C.S.	300	0	0
Hon. P. P. Hutchins, C.S.	100	0	0
F. A. Nicholson, Esq., C.S.	150	0	0

	Rs.	A.	P.
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Hon. F. H. Wilkinson, C.S.	50	0	0
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J. W. Walob, Esq.	50	0	0
George S. Hickey, Esq.	20	0	0
A friend in Dindigul towards building a church...	100	0	0
Through a friend in America for a Bible woman	60	0	0
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A friend in India	50	0	0
Dindigul Native Benevolent Society ...	50	0	0

Rev. H. C. Hazen.

For the Manamadura Church.

A. L. Salsbury, Esq., Holley, N.Y.,	U.S.A.	$50
L. D. Hurd's S. S. class, Holley, N. Y.	do.	20.60
Mrs. Capron ...	do.	25
Miss Longenhelt ...	do.	20
Mary E. Richardson, Webster City, Iowa, ...	do.	10
Friends	do.	33.57

For Student at Pasumalei.

Presbyterian S. S., Holley, N. Y.,	U.S.A.	37

For Pupil in Madura Girls' School.

Miss F. A. Moore ...	U.S.A.	10

For Pupil in Boarding School.

Miss Thomas Barrows ...	U.S.A.	30

For Hindu Girls' School.

Blind Girl, through J. Osgood	U.S.A.	5.12

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A friend	do.	35.50

For Bible Work.

Mrs. Burnell		2

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For Cemetery at Sivaganga.				Rs.	A. P.
J. Ryan, Esq.	...	...		20	0 0
R. Fischer, Esq.	...	...		10	0 0

Rev. J. T. Noyes.

Cong. S. S., Walnut Hills, Cincinati, Ohio,	...	U.S.A.	$30	85	3 2
Tyler Mission, Newburyport, Mass.,		do.	25	72	13 11
Cong. S. S., Windham, Conn.,		do.	20	58	6 0
Somerville, Mass.,		do.	15	43	6 7
Miss Emma Buck, Orland, Me.,		do.	10	29	5 7

Rev. J. C. Perkins.

Faith Church, Baltimore,	U. S. A.	$45	
Mrs. J. W. Clark, San Francisco,	do.	15	
Berkeley Sunday School	do.	15	
Plymouth Church, San Francisco,	do.	15	
Y. P. S. C. E. do.	do.	do.	15
Friends	do.	do.	130
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For Church Building and Catechist.

Samuel Chapin, Esq., wife, and sister, Norton, Mass., U. S. A.	...	$125

Rev. F. Van Allen, M.D.

Edward S. Swift, New Haven, Conn., U. S. A.	...	$25
Ravenswood Cong. S. S., Ravenswood, Ill., U. S. A.	...	24

REV. J. S. CHANDLER.

1888.

For Evangelists.

Cong. Church, Auburndale, Mass.,	U.S.A.	$42
Do. New Preston, Conn.,	do.	41
Mr. Lauderdale, Minneapolis, Minn.,	do.	40
Young Men, Chelsea, Mass.,	do.	40
Mr. Woods, Minneapolis, Minn.,	do.	20
Friends ...	do.	2

For Lydia's School.

Cong. S.S., West Roxbury, Mass., U.S.A.	30

For Pupils in Boarding School.

Rev. and Mrs. Emery, Taunton, Mass., U. S. A.	20
Bible School, Wakefield, Kansas, do. ...	15

For Maniagaranpatti Church.

Mrs. Capron, U. S. A. ...	20

1889.

For Battalagundu Hindu Girls' School Building.

Mrs. W. G. Barrows, Mr. John Furbish, Mrs. S. C. F. Hammond, Mrs. M. M. Hatch, President, W. D. Hyde, Professor Henry Johnson, Professor George T. Little, Mr. John Perry, Professor C. H. Smith, Professor and Miss F. E. Woodruff, of Brunswick, Me., and Mr. F. W. Barrows of Topsham, Me., U. S. A. ...	290

For Evangelists.

Cong. Ch., Auburndale, Mass., U.S.A.	40
Do. New Preston, Conn. do.	29

For Schools.

Center Church S.S., New Haven, Conn., U. S. A.	20
Cong. S. S., West Roxburry, Mass., do.	30

For Pupils in Boarding Schools.

Friends through Miss Chandler, U.S.A.		$52			
Y. P. S. C. E., Cong. Church, South Lawrence, Mass.,	do....	30			
Friends, Wakefield, Kansas,	do. ..	26.52			
Miss E. M. Drury, Natick, Mass.,	do....	25			
Mr. A. F. C. Daub, Eau Claire, Wis.,	do....	24			
Miss Sherman, Hampton, Va.,	do....	20			
Young Men's Quartette, Mount Hermon, Mass.,	do....	10			
Cong. S. S. Class, Woburn, Mass., U.S.A.			30	0	0

For Pommanpatti Church Building.

Friends through Mrs. J. E. Chandler,	do..	27			
Mrs. J. M. Minor, Andover, Mass.,	do..	10			

For burnt School House.

Friends through Mrs. J. E. Chandler, U. S. A.		7			
A friend, „ Rev. J. E. Chandler, U. S. A.		5			

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J. M. C. Dickey, Esq., Oxford, Pa., U.S.A.		25			
C. J. Sharpe, Esq., Calcutta ...			20	0	0

Rev. G. T. Washburn, D.D.

Little Helpers, Talladega,	U.S.A.	10			
Y. P. S. C. E., Buffalo, N. Y.,	do...	15			
Young Peoples' Soc. Randolph, Mass,	do...	5			
Mrs. Jenkins, Milwaukie, Wis.,	do...	£11	0	5	
Ladies of the Cong. Church, Gloversville, N. Y.,	do...	6	0	2	
Cong. Church, Lenox, Mass.,	do...	6	2	5	

Items from the Statistical Tables.

Population of mission district ...	...	1,775,000
Ordained missionaries in the field ...	...	9
Missionary ladies, married and single...	...	17
Stations...	...	12
Ordained native agents... ...	...	17
Villages containing Christians ...	...	417
Adherents	...	12,875
Persons able to read	...	4,151
Average attendance at Sabbath services	...	7,787
Sabbath schools	...	146
Average attendance at do. ...	..	3,811
Communicants	...	3,562
Additions on profession. ...	...	272
Total additions	...	458
Contributions	Rs.	8,416
Bible women	...	37
Persons under instruction by do. ...	...	1,438
Hearers addressed by do. ...	...	71,969
Do. addressed by evangelists ...	...	110,349
Do. addressed on itineracies ...	...	182,359
Bibles and Testaments sold and given	...	413
Scripture Portions	...	1,915
Schools of all grades	...	156
Teachers	...	246
Pupils	...	5,410
Fees	Rs.	11,421

Post Office Addresses of the Missionaries.

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Rev. J. S. Chandler Mrs. Chandler	Battalagundu.
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